

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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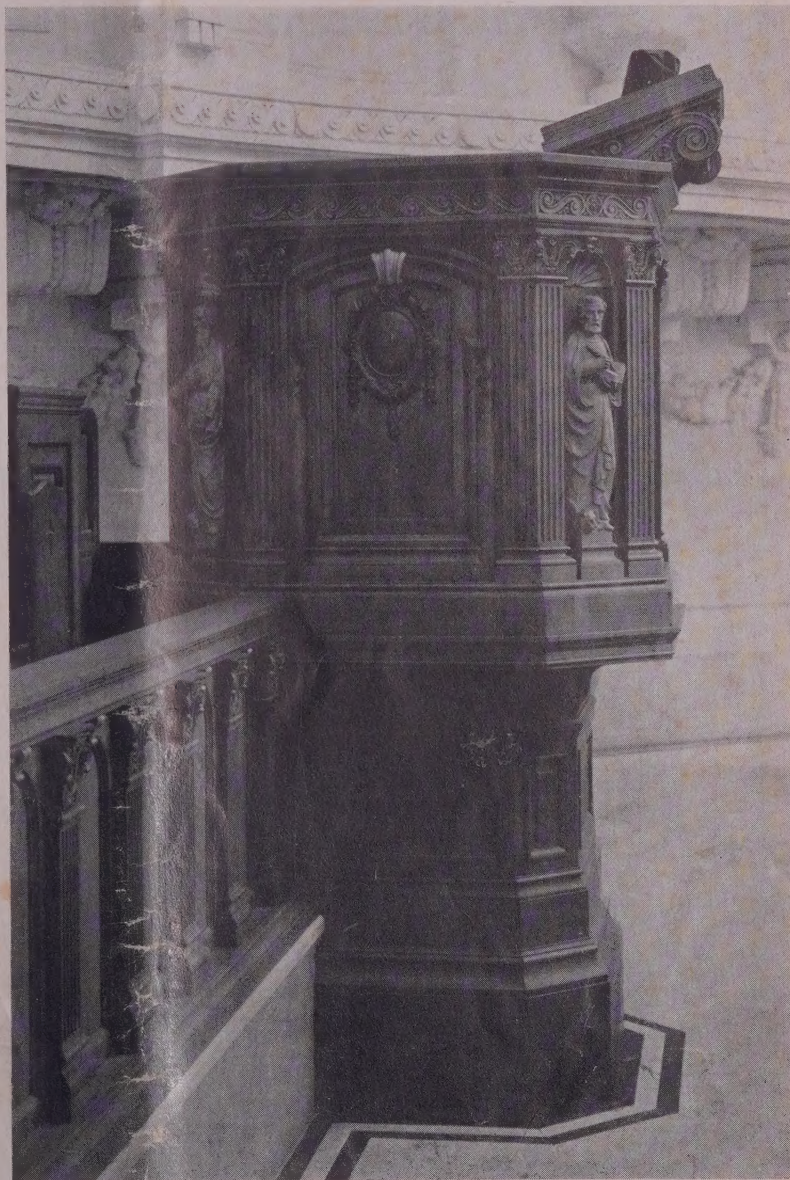
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*Official U. S. Navy Photo.*

### **PULPIT IN THE U. S. NAVAL ACADEMY CHAPEL**

This beautiful pulpit executed by Black, Starr and Gorham illustrates the possibilities for art in church woodwork. (See page 11.)

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*Because we believe that many readers are unfamiliar with the people in their diocese or district who are making it possible for The Living Church to bring them the news, the work, and the thought of the Episcopal Church, we print here their names and addresses. To these correspondents goes the credit for the skilled coverage of all news that affects Episcopal Church life. We think our readers can share in this work of the Church. Know your correspondent, tell him the important happenings in your parish that bear on the work of the Church at large.*

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(Continued on next page)

## The Living Church

744 N. Fourth St., Milwaukee, Wis.  
 Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

CLIFFORD P. MOREHOUSE.....Editor  
 (On leave for service with U. S. Marine Corps)  
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.



# STRICTLY BUSINESS

MAY 2nd—just three more issues from now—comes the great special issue of THE LIVING CHURCH devoted to the diocese of New York. If hard work and sleepless nights, on the part of half a dozen Churchmen, mean anything in the publishing world, the issue should give a thorough, exciting, and valuable picture of the work of our Church in Bishop Manning's diocese.

The issue, by reason of the fact that the diocese is so large numerically and so prominent consistently, presents many problems we've never had to face in other special issues.

It will, for instance, be twice the size of our usual issues (and maybe even more than twice). The number of extra copies we have to run is going to be great, since we're hoping to put a copy into the home of every Church family in the diocese and already a good number of priests have ordered anywhere from 100 to 800 copies. All this means we'll have to print the issue in two runs—half of the pages a week ahead of schedule—if we are to mail in time.

The Rev. Canon Thomas A. Sparks of the Cathedral of St. John the Divine is laboring under the local editorial end of the issue—and this in the middle of Lent. If he bears up under this load, nothing can faze him, nor will!

Canon Sparks hears a good deal from ecclesiastical punsters, and even this office recently addressed him as Cannon Sparks, and Shotgun Sparks was suggested by the person who pointed out the error.

Says Canon Sparks: "It has happened in several other cases, and even has appeared as CanAn! I'm so used to jokes about my name 'Sparks' that frequently I forestall them by making the jokes first. But life was never meant to be dull. The real question has not yet been raised: is this Cannon rifled? Yes, maybe rifled, but not the least bit ruffled!"

\* \* \*

OUR Milwaukee office is looking forward to next Wednesday—annual LC budget time—when Linden H. Morehouse, president of the Morehouse-Gorham Co., and Herman Hake, treasurer, visit us to map plans for the coming fiscal year. Budgeting, no easy job for a Church publication in any year, is made doubly hard this year, what with the uncertainties of war and the demands of satisfactory news coverage for General Convention. The LC has always prided itself on giving better coverage to General Convention than is given by any of our other Church papers—or in fact is given a national Church meeting by any national Church publication. It seems pretty certain, at this writing, that our 1943 Convention will get as good a job of coverage as we've ever been able to give.

*Leon McCauley*

Business Manager.

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OLD CATHOLIC—Pfarrer Hugo Flury, Moehlin, Aargau, Switzerland.

## LETTERS

### Rural Work

TO THE EDITOR: The "Mem" footnote in the Forward Manual for March 29th, makes the usual mistake of referring to our rural churchmen as "lonely" and "isolated" people. This mistake I believe is a grievous one and is hindering the Church's opportunity for work in neglected rural fields. Just yesterday I visited two rural churches in the diocese of Nebraska and certainly it would be sheer ignorance to call these people "lonely" and "isolated." I can testify out of my own experience that there are many more lonely and isolated people in the large cities than there are in the rural districts. The average farmer is, above all else, social! The work of the Church is one and the time has arrived for us to look at our resources and at our source of supply. If we do this we will find that from 60 to 80 percent of our urban congregations come from the country districts. Ask for a show of hands in your congregation next Sunday! Certainly this field is not to be regarded as a germ to be isolated and studied in a test tube, but as a seed to be nurtured and developed. Let us stop thinking of our fellow Churchmen who are living on the farms of our land as "lonely" and "isolated" people and accept them on equal terms. No group has more to offer the Church and no Church can serve them better. The only problem connected with the rural field is the problem of our indifference and in some places the problem of almost total neglect. No field presents a greater challenge.

(Rt. Rev.) HOWARD R. BRINKER,  
Bishop of Nebraska.

Omaha, Neb.

### Lambeth and the Ministry

TO THE EDITOR: I do not want the privilege of the "last word" but I do beg the privilege of two more words in connection with the question of the Lambeth Conference and the ministry. The first (referring to your comment in the issue of March 21) is to say that I regret that my letter gave the impression that I was offended by your editorial comment on my article. I was sorry that you missed my point. I was, it must be confessed, amused at your vigorous exposure of inconsistencies which existed only in your own mind. But to be offended in such matters would be to violate the spirit of all Christian debate.

The second word is to reiterate my statement that you have not answered my point

at all. I stated that the Lambeth Conference apparently asks of any Church with which we are seeking union only that it accept the historic Episcopate as a fact of Church order. They ask no doctrinal interpretation. The report I quoted in my letter made that statement. You add in your comment on my letter the concluding words of the paragraph quoted, which admirably make the matter clearer: "We are not insisting on the office apart from the functions." The Lambeth Conference does not insist that any one shall accept any particular doctrine of the historic ministry, if they will accept the fact and function.

The relevancy of this to the question of the Basic Principles and the Presbyterians is clear. My purpose however is not to dwell on that but to ask again, "Am I right in my interpretation of the Lambeth Conference and the Ministry?" That, and not my views is the point at issue.

(Rt. Rev.) EDWARD L. PARSONS,  
Retired Bishop of California.

San Francisco.

TO THE EDITOR: There is one remark in Bishop Parson's letter in your issue of March 21st which is so reckless and irresponsible that I cannot allow it to pass unchallenged. He admits the episcopate was insisted on as essential by the Chicago Quadrilateral, but says that of course no scholar would hold today that it comes to us as a part of the deposit of Faith from Christ and His Apostles. How he can say that quite passes comprehension.

Does he deny that Charles Gore, Darwell Stone, Francis J. Hall, H. L. Goudge, C. H. Turner, Frank Gavin, R. C. Moberly, A. J. Mason, F. E. Brightman, W. H. Frere, J. H. Bernard, and many others who have not written on the subject are scholars? Will he reply that these are all now dead, and that he said today? If so, does he mean to imply that there has been any really important change in the state of the controversy since their deaths that might seriously alter their conclusions? I have studied this issue with a thoroughness I have given to no other, without exception, and am aware of no such change. Will Bishop Parsons let me in on the secret?

Furthermore, N. P. Williams, W. K. Lowther-Clarke, B. J. Kidd, K. D. MacKenzie, M. B. Stewart, Gregory Dix, Charles C. Edmunds, H. M. Deuslow, E. R. Hardy,

(Continued on page 21)



## GENERAL

## EPISCOPATE

## Bishop Wilson Improving

Bishop Wilson of Eau Claire, who has recently undergone an operation in the Luther Hospital, Eau Claire, Wis., continues to improve. He expects to return to his home within two weeks.

## Bishop Capers

The Rt. Rev. William Theodotus Capers, who died in San Antonio, Tex., on March 29th, was known throughout the diocese to all sorts and conditions of men as the "beloved Bishop." He had been in the hospital less than a week, having been ordered there by his physician for a complete rest.

Born in Greenville, S. C., August 9, 1867, son of the Rt. Rev. Ellison Capers, Bishop of South Carolina, and Charlotte Palmer Capers, he was educated at South Carolina College and Furman University. After his college education he went into business as a cotton buyer. In 1891 he entered Virginia Theological Seminary, graduating in 1894. He was ordained deacon in 1894 and priest in 1895 by his father. In 1899 he married Rebecca Bryan, who died in 1931.

Bishop Capers' ministry began in his father's diocese of South Carolina, where he served as curate of the Church of the Holy Comforter at Sumter. Later he went to Grace Church, Anderson, S. C., Trinity Church, Vicksburg, Miss., Trinity Church, Asheville, N. C., from which he resigned in 1905 to accept a call as dean of Christ Church Cathedral, Lexington, Ky. There he remained until 1912, when he became rector of the Church of the Holy Apostles, Philadelphia.

In 1913 he was elected Missionary Bishop of Spokane, but did not accept. Later in the year he was elected Bishop Coadjutor of West Texas. He was consecrated in 1914. In 1916, upon the resignation of Bishop Johnston, he became the Bishop of West Texas.

He received the honorary degree of Master of Arts from the University of Kentucky in 1911, while dean of Christ Church Cathedral, and in 1914 the degree of Doctor of Divinity was conferred upon him by Virginia Theological Seminary and by the University of the South, Sewanee.

Bishop Capers was a member of the General Board of Missions of the Church from 1910 to 1913; he was president of the province of the Southwest from 1926 to 1935; member of the Inter-racial Commission of the State of Texas, Anglo-American Society, Huguenot Society of South



BISHOP CAPERS: *Beloved by all sorts and conditions of men.*

Carolina, Sigma Alpha Epsilon Fraternity, Masonic Order (32d degree Scottish Rite), and the Rotary Club.

He is survived by his second wife and three sons, Ellison H. Capers, Poughkeepsie, N. Y.; the Rev. W. T. Capers jr., rector of Trinity Church, Vicksburg, Miss., and the Rev. Samuel Orr Capers, rector of Christ Church, San Antonio, Tex.

Bishop Capers came of a distinguished South Carolina family. His great-grandfather, William Capers, was a major under General Francis Marion, the "Swamp Fox," in the Revolutionary War. His grandfather, William Capers, was one of the five bishops of the Methodist Episcopal Church, South, who were elected upon the separation of the Methodist Church into Northern and Southern branches. He was noted for his missionary work among the Indians and Negroes, and his life and work are still remembered and studied in South Carolina.

Bishop Ellison Capers, father of the West Texan Bishop, was a Brigadier General in the Confederate Army and is numbered among the veterans of that service who after the War became leaders of the Southern people in the sacred ministry.

## PUBLIC AFFAIRS

## Church Leaders Visit White House

Three high-ranking non-Roman church leaders conferred with President Roosevelt at the White House, March 26th.

They were the Presiding Bishop, Dr. Roswell P. Barnes, associate general secretary of the Federal Council, and John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council.

## FORWARD IN SERVICE

## Province Reports

The Rev. Arthur M. Sherman and the Rev. C. Avery Mason of Forward in Service have, during the past few weeks, met diocesan Forward in Service chairmen in all of the provinces. They report that diocesan chairmen tell of a great amount of successful work going on under the banner of Forward in Service. They are not in a position to report detailed statistics, but are convinced of the soundness and wisdom of planning ahead the corporate work of Forward in Service for a given diocese.

Items of Forward in Service materials which have been particularly well received include the study packets, especially the one on Peace; about 7,500 of which have been sold throughout the Church. Many of the study groups have sent in findings, some of which it is hoped may be made available for general review. Clergy have written requesting more than 12,000 copies of the suggested methods booklets: How to have a School of Prayer; A Preaching Mission, etc.

At the same series of provincial conferences for Forward in Service chairmen, the tentative plan of action starting September 1943 was presented. Through the process of suggestion, criticism and revision, it is believed that the plan of action comes very close to being the voice of the Church.

## CHRISTIAN COMMUNITY SERVICE

The emphasis for the year starting September 1943 is Christian Community Service, a further step in the work of Evangelism. The four suggested methods of rendering such Community Service are: The outreach of the parish through its regular worship services; Christian Social Education; Action (What can the parish do in its community?); Emphasis of Christian Vocation.

Under the first heading, it is suggested that exploration shall be made to discover "the tremendous latent power in the forms of our Prayer Book."

Under the third heading, it is suggested that the parish may discover what it is already doing in community work through worship, study, fellowship, and work. Study may reveal facts about the immedi-



ate community; what is done by social agencies and other churches, and what are the unmet needs of the community. When the parish has proceeded in this manner, it will be ready to consider its relations with other churches and social agencies, and the possibility of further service with specific projects.

Under Christian Vocation, Forward in Service suggests that "Most of us will be called to do our part in building a more Christian world through the vocation in which we make our living. The problem how to make a Christian life within that vocation presents itself. It is recommended that a family conference weekend be called for December 3d to 5th in each parish to discuss the subject, 'Christianizing Your Vocation.'"

## INTERCHURCH

### Presbyterian Pastor Added to Staff of Grace Church, Manchester

The Rev. Richard Pacini, pastor of the Bedford Presbyterian Church, Bedford, N. H., was formally greeted by the Rev. Bradford Young, rector of Grace Church, Manchester, and introduced to the Grace Church congregation at the family service on March 21st.

Mr. Pacini is to be his part-time associate worker on the staff of Grace Church in addition to his regular work in Bedford. He will assist in the young people's work and parish calling. He will also preach occasionally at the 9:30, 11:00 A.M., and 7:30 P.M. services, by permission of the Bishop of New Hampshire. Mr. Pacini is a graduate of Columbia University and Union Theological Seminary, which Mr. Young and Bishop Dallas of New Hampshire also attended. He is moderator of the presbytery of Newburyport.

This arrangement is one of several co-operative plans that have developed between local Presbyterian and Episcopal Churches since negotiations have been started by the national bodies looking toward closer co-operation of the two groups.

The Bedford Presbyterian Church, founded in 1749, is the oldest church in the area. Grace Church is the second largest parish in the diocese and one of the largest non-Roman Churches in the city. The growth of the parish and its activities in the last decade have made desirable an additional worker on the staff.

At the March 21st service, an ecumenical note was struck when, in addition to introducing the new Presbyterian associate, prayers were offered for the recovery from sickness of the Roman Catholic Bishop of Manchester, and an invitation was extended to the congregation to attend the Friday evening service in honor of the Blessed Virgin at the Greek Orthodox Church in Manchester.

### League of United Church Men

Laymen of five churches in Bay City, Tex., recently united in a definite organization to promote and support the work of all the churches in the city. The churches represented are Episcopal, Meth-

odist, Presbyterian, Christian, and Baptist.

This League of United Church Men is largely the outgrowth of an address of Bishop Quin of Texas to the annual Wesleyan dinner of the Methodist Church, an interdenominational occasion attended by laymen of all the churches. Bishop Quin enumerated three bases of co-operative effort between the churches: the worship of a common Father; the use of a common Scripture; and the practice of the common access to God in prayer.

The league is at present sponsoring Lenten noon-day services each Wednesday at the Christian church. Each member of the league has undertaken to urge the men of his same business or trade in the community to close his business for that hour and to attend the service.

Accepting the first base of co-operation, as outlined by Bishop Quin, for their immediate goal, the league is also emphasizing church attendance until Easter.

W. R. Gordon, representing St. Mark's Church, is vice-chairman of the steering committee of the league. The Rev. E. Lucien Malone is rector of St. Mark's Church.

### Clergy Among Sponsors of New Soviet Friendship Group

Several prominent non-Roman clergymen are among the sponsors of the newly-formed National Council of American-Soviet Friendship, Inc.

Organized to "take action against anti-Soviet propaganda aimed at dividing the United Nations," the Council will promote "better understanding and strengthen friendly relations between the United States and the Soviet Union as essential for winning the war and establishing world-wide democracy and an enduring peace."

Clergymen sponsoring the organization include the Presiding Bishop, president of the Federal Council of Churches; Dr. Frederick May Eliot, president of the American Unitarian Association; Bishop G. Bromley Oxnam of the Methodist Church; and Bishop Sherrill of Massachusetts.

Corliss Lamont is chairman of the Council.

### National Family Week

Roman Catholic and Jewish leaders in family life will join with non-Roman forces this year in a country-wide observance of National Family Week, May 2d-9th, the International Council of Religious Education announced.

Agencies of the Federal Government interested in the family, will co-operate in focusing public attention upon the importance of the family in our democracy. Ten thousand local defense councils will be urged to support the churches in this observance, according to Dr. Maynard L. Cassidy of the national Office of Civilian Defense. Schools, civic and social agencies, libraries, and clubs will also be asked to co-operate.

The purpose of National Family Week is the spiritual strengthening of family life to meet successfully the war-time and

post-war conditions which tend to menace and disrupt families.

National Family Week is an expansion of Christian Family Week launched two years ago by the Inter-Council Committee on Family Life, representing the International Council of Religious Education, the Federal Council of Churches of Christ in America, and the United Council of Church Women.

### Interchurch Tours

Milwaukee Churchwomen visited St. James' Church, Milwaukee, March 31st, bringing to a close an interfaith program of good will tours to Milwaukee churches, among them a Jewish temple, a Roman Catholic, Greek Orthodox, Congregational, and Lutheran church.

Said Rector G. Clarence Lund, who welcomed the churchwomen to St. James' Church: "Worshipping together, we are learning that the causes of our separations are not the vital theological considerations on which Christianity is based, but chiefly matters of symbolism and method of worship, which must always be secondary."

"We all must work and contribute to the complete, united Church of the future, in which we are all interested. Jesus said, 'There shall be one fold and one Shepherd.' We are eager for that time to come. We know it must come within the Church before it can have its full appeal to those outside."

The good will tours have been sponsored by an interfaith committee consisting of Milwaukee Roman Catholic, Jewish, Episcopal, and Lutheran women, and representatives of the Milwaukee County Council of Churchwomen.

## BRITISH MISSION

### Appreciation

The Presiding Bishop has received a cable from the Rt. Rev. Edward Francis Paget, Bishop of Southern Rhodesia, South Africa, expressing his appreciation for aid to British Missions from the Church in the United States. The Bishop's message:

"Just heard news of the generous help to this diocese from the American Episcopal Church, for which we are deeply grateful. Letter on the way."

National Council has set May 16th as British Mission Sunday in the Church.

## RELIEF

### Southern Ohio Gives Largest Diocesan Contribution

The diocese of Southern Ohio has remitted \$4,041.41 to the treasurer of the National Council for the Presiding Bishop's Fund for World Relief, the remittance covering receipts in the diocese for the last three months. In addition, the diocese was credited with a remittance sent direct to the National Council, so that the diocesan total is \$5,041.41 for the period. This is the largest single diocesan contribution to the Fund received to date.



## ARMED FORCES

### More Army Chaplains Needed

The Office of the Chief of Chaplains is asking for more chaplains. "In the earlier months of the war effort," says a Department statement, "the number of chaplain applications kept pace with the expansion of the Army. About last August requisitions from the field began to exceed the number of clergymen applying. We are just about two months behind our procurement needs. If the number were available we could today assign to duty 600 or more chaplains. Approximately 4,000 chaplains must be appointed before the end of this calendar year to meet current and anticipated needs. This number required to fill the gap between those now in the Army and those required breaks down roughly as follows: Protestant groups, 3,028; Roman Catholics, 959; Jewish, 69.

"Two hundred thirty-five of the above number should be Negro chaplains of whom 200 could be assigned to duty today."

The statement notes that the Episcopal, Unitarian, Presbyterian U. S., Lutheran Mission Synod, Presbyterian United, and Baptist South are slightly ahead of their quotas, while "many of the Church groups are lagging behind the monthly requirements."

It is understood that while the Episcopal Church quota is more than filled, the present situation is such that additional Episcopal chaplains will be appointed as presented and certified by the Army and Navy Commission.

### Chaplains From Ranks

Officers and enlisted men of the United States Army who, at the time of their entry into the Army, were ordained ministers serving congregations, and are otherwise qualified, may apply for appointment to the Chaplains Corps, the War Department has announced.

To date, some 20 applicants have been appointed to vacancies in the Chaplains Corps.

### Spokane Cathedral Institutes

#### Fireside Service

The Cathedral of St. John the Evangelist, Spokane, Wash., has worked out a plan for a special Church tieup with the program of its Soldiers' and Sailors' Club. The Club is offering hospitality to approximately 2,500 men and girls each month, with a program of parties, games, and conferences.

Now the Cathedral Fireside Service, Sunday at 5:30 P.M. has been added to the schedule and Dean Charles E. McAllister says the response is most gratifying. The service is especially for the people who use the Club, and is informal, with familiar hymns, shortened evening prayer, and a motion picture.

The Soldiers' and Sailors' Club in the crypt of the Cathedral was financed by the people of the congregation, who gave

\$3,000 and a grant of \$1,000 from the Army and Navy Commission. The entire floor of the crypt, including the great hall and six additional rooms are used. Heavy linoleum was put down; a stage with a black velvet cyclorama and a blue velvet curtain has been built. There is an amplifying system for music as well as a public address system. There is a game room, a billiard room, a ping pong room, and private conference rooms for soldiers and sailors to use when they meet their families.

### Promotion

The War Department has announced the promotion of Captain W. W. Naramore jr. to grade of Major. On leave of absence from the diocese of New York



MAJOR NARAMORE

where he served the diocesan board of religious education as youth and college worker, Major Naramore, who held a reserve commission in Military Intelligence, was ordered to active duty in January, 1942, and assigned to General Headquarters of the Army in Washington. Last July he was named as aide-de-camp to Lieutenant General Lesley J. McNair, Commanding General of the Army Ground Forces, and is now serving in that capacity.

## HOME FRONT

### "Food for Freedom"

The Presiding Bishop has in a personal letter called the attention of all bishops of the Church to the opportunity for service presented by participation on the part of thousands of young people all over the country in the "Food for Freedom" call to save the crops this summer.

Bishop Tucker points out that some of these boys and girls will be working

individually on farms; others in Church-sponsored programs; still others under interfaith, interchurch, or secular auspices, and that in all events, "The Church must be concerned about them in their important war work."

It is pointed out too, that many diocesan summer conferences have been cancelled because of rationing problems, thus depriving Church young people of a valuable source of inspiration and opportunity for Christian fellowship.

### WORK CAMPS

Bishop Tucker suggests that dioceses consider the planning of farm work camps combined with a summer conference program. He regards this as practicable in many areas, as many farmers prefer to have boys and girls of high school age work only a half day. They are unaccustomed to such labor, and cannot work effectively more than four or five hours, it is said. Financial problems are offset to a considerable extent by the remuneration received by the workers, and in some States, the Department of Education is assuming financial responsibility for the training of supervisors under private agencies, including the Church.

Bishop Tucker wants it understood that as these thousands of young workers give their labor to beat the war problem of food shortage, the Church approves their effort and gives its hearty sanction. It recognizes also its obligation to minister to the spiritual needs of these workers, and Bishop Tucker hopes that dioceses and parishes all through the Church will seize this opportunity for a most practical, and a most needed service.

The divisions of the National Council's Home Department are jointly interested in this situation. Suggestions, agencies, and bibliographies are obtainable by diocesan leaders from the Division of Youth.

Already two special work projects are being opened by the Church, and others are taking form. One is in the diocese of Western Michigan, at Orangeville, where, under the leadership of Bishop Whittemore and Miss Bernice Jansen, a program is planned that aims to reach not only the youth of the diocese, but youth from all parts of the fifth province.

In Maine, Bishop Loring, the Rev. Russell Hubbard, and Miss Genie Daly have a well-developed plan for work centering at Exeter, Me.

## JAPANESE-AMERICANS

### Bishop Reifsnider Visits

#### Western Nebraska

The seven hundred some Japanese in the District of Western Nebraska, of whom about 60% are communicants of the Church, were visited the week of March 14th by Bishop Charles S. Reifsnider, representative of the Presiding Bishop as chief overseer of Japanese missions and relocation centers during the war. He was accompanied by the Rev. William F. Draper and Mrs. Draper.



## ENGLAND

### Rt. Rev. Neville S. Talbot Dies

The Rt. Rev. Neville Stuart Talbot, vicar of St. Mary's, Nottingham, and Assistant Bishop of Southwell, died on April 3d at Henfield, England.

He was one of the founders of Toc H, an interdenominational social service organization established during World War I in memory of the Bishop's brother, Gilbert, who was killed in action. The organization eventually extended beyond the British Empire, helped to care for former service men, who, in turn, devoted part of their time to welfare work.

Bishop Talbot had been vicar of St. Mary's and rural dean of Nottingham since 1933 and assistant bishop of Southwell since 1934.

A son, of the late Rt. Rev. E. S. Talbot, he was educated at Haileybury College, Christ Church, Oxford, and Cuddesdon College, Oxford. From 1899 to 1903 he served in the Rifle Brigade. He served as curate of St. Bartholomew's, Armley, examining chaplain to the Archbishop of York from 1909 to 1910, and fellow, tutor, and chaplain of Balliol College, Oxford from 1909 to 1914. During the first World War, while serving as a chaplain in France, he won the Military Cross. From 1920 to 1933 he was Bishop of Pretoria.

He is the author of many publications, including: *The Mind of the Disciples*, *Thoughts on Religion at the Front*, *Thoughts on Unity, After the War*, *The Returning Tide of Faith*.

In 1918 he married Cecil Mary Eastwood, who died in 1921. There were two children.

## JAPAN

### Old Testament Revision

The Tokyo radio, in an English-language broadcast to Washington, announced that "revisions" in the translation of the Old Testament by the Church of Christ in Japan (non-Roman) are "well under way," according to a dispatch from Religious News Service.

Describing this move as further "progress of Christianity," the Japanese broadcast said the Roman Catholic Church in Japan also is working on a new translation of the Old Testament, and has already completed the Book of Genesis.

Concerning the non-Roman project, the Japanese broadcast added:

"The problem confronting the Japanese Bible Society is how to meet the ever increasing demand for the new Bibles. Thus, copies will be sold out as soon as they are printed.

"We find that the Bible has now become the book of Japanese and that the new translation of the Old Testament by Japanese scholars is most timely."

Mission leaders in New York, while cautioning against placing too much credence in the Japanese report, declared that such a development was "not at all impossible."

For many years, they told Religious News Service, some sections of the Japanese Church have been dissatisfied with the present translation of the Old Testament. For one thing, the name of God as it appears in the Japanese version is identical with the word "Shinto."

Current moves to modify the old Testament, however, are undoubtedly being pushed by the Japanese government, the mission officials declared, and not by the Church.

## NORWAY

### Bishop Manning Pays Tribute To Church

A tribute to Norway's heroic Church written by Bishop Manning of New York will be included in a booklet, *After Three Years*, just published by the Royal Norwegian Information Service, in commemoration of Norway's three years of participation in the United Nation's war effort.

Norway was invaded just three years ago, on April 9, 1940. After 62 days of armed resistance the government was removed to London, where it continues to function.

Bishop Manning's statement is one of about 60 received from prominent Americans, many of whom refer to the magnificent spiritual leadership of the Lutheran

Church of Norway and its profound influence in behalf of "the rebirth of a vital Christianity throughout the world."

Here is the full text of Bishop Manning's statement:

"In the three years since the Nazis made their brutal and unprovoked attack upon Norway, the spirit shown by the Norwegian people has been an example to the world and an inspiration to all who love right and freedom.

"No nobler chapter of human history has ever been written than that which records the indomitable spirit of the people of Norway, led by their great King Haakon and their government in exile, and inspired by the heroic, unwavering example of the bishops and clergy of the Norwegian Church. Christians all over the world pay honor to the bishops and clergy of the Norwegian Church who, at the risk of their lives, are bearing their witness for God, for right, and for the faith of Christ.

"Against all the might of the Nazi invaders, in the midst of all the wrongs and sufferings inflicted upon her, Norway stands with her soul free and her spirit unbroken and carries on her heroic part in the great world battle for human freedom.

"May God hasten the day when the forces of evil and aggression shall be overthrown and Norway, and all the invaded nations, shall be restored to their freedom and their rights."

## NEW GUINEA

### Good Boys

Somewhere in New Guinea, a soldier from the Church of the Holy Apostles, New York City, heard a native boy singing lustily, "Jesus Christ is Risen Today" in his own language. The soldier, William Mataxotos, wrote the story to his rector, the Rev. Lucius A. Edelblute. He said:

"This morning while away from camp I came upon one of the most interesting pictures of my life. The natives were building a grass hut, and they had only the wood framework up. One black boy was perched on the top of the center support, singing the hymn, Jesus Christ is Risen Today, in his own native tongue. It was at first quite a shock to me, but I realized that he had learned it from a missionary. I looked up at him and I don't think I have ever seen such a look of complete happiness on any human face in my life. I called up to him and said that he was a good boy. I don't know just why I said that, but I did. He looked down at me and repeated a few times, 'Me good boy,' 'Me good boy.' He came down from his perch and began to sing again. I listened, then joined him in English. How strange it was to hear this primitive boy and myself singing praises to our God. Truly the brotherhood of God knows no bounds. One feels the presence of God more out here in the wilds of the world, and He alone meets our needs."

"I think this has a real message for 'Foreign Missions,' Mr. Edelblute comments.

## LIVING CHURCH RELIEF FUND

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth Street, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

### Living Church Nursery Shelter

Previously acknowledged .....	\$271.04
In memory of a beloved daughter, Elizabeth S. Hoppin .....	5.00
Trinity Memorial Church School, Erie, Pa. ....	5.00
Emmanuel Church School, Warrenton, N. C. ....	4.15
A. B. ....	2.50
M. D. S. ....	1.00
	\$288.69

### Altar for Japanese Internment Camp

Previously acknowledged .....	\$144.00
M. T. M. ....	5.00
Isabella Nace .....	5.00
Rev. Leigh R. Urban .....	5.00
Josephine C. Atkinson .....	3.00
Vivian F. Schultz .....	2.00
	\$164.00

### China Relief

Woman's Auxiliary, Grace Parish, Bath, Me. ....	\$ 10.00
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### Greek Relief

In Memory of the Rev. & Mrs. Homer W. Starr .....	\$ 5.00
In Memory of Mother .....	4.00
	\$ 9.00

### Presiding Bishop's Fund

The Laura Clayton Guild, St. Andrew's Church, Ft. Worth, Texas .....	\$ 20.00
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### Russian Relief

Philip Alexander, Champaign .....	\$ 5.00
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# Christian Americans Today\*

By the Hon. William R. Castle

THERE are two vitally important matters which we Christian Americans must think of today: The first is honorably and chivalrously to fight the war to a successful finish; the second is to make sure that the post-war world will be one in which honorable and chivalrous men may live happily. We must fight the war according to the rules, in so far as anything so inherently horrible has rules. We should have vision enough and faith enough to fight it without reprisals if only for the reason that the cycle of reprisals is limitless in any circumstances and that today our enemies will always go us one better. And there is an even higher reason, the law which runs all through the Gospels, the law which forbids revenge. You cannot limit crime by multiplying crimes.

Indiscriminate hatred of our enemies, which, alas, is often preached as our duty, is stupid as well as poisonous. If we fight because we hate there will be no greatness in our fighting. We may hate the military clique in Japan because its selfish and crude and cruel philosophy and actions have brought on this war, but because there are men in Japan who are driven by the devil does not prove that all Japanese are devil-ridden. We should be too big to hate people as people, and too Christian not to hate the wickedness that is in them. We know that this war is truly a war against forces of evil which ride the winds and sail the seas and poison the wells of truth. In it every decent individual, therefore, must take such part as he is able to take or permitted to take, because only if all of us are doing our duty may we hope for a world, when the war is over, in which it will be worth while to live out our little lives.

## A WAY OF LIFE

The two issues at stake are Christianity and democracy—and I use democracy in the broadest sense, not as a form of government but as a way of life. War inevitably works against democracy because individual freedom must be sacrificed to promote victory. It works against Christianity because it is the negation of the teachings of the Founder, but it also furnishes a supreme opportunity for Christians to work together for their ideals, just as it gives the democratic nations not only an opportunity but a duty to work together to maintain social justice. Christianity and democracy must fight side by side because their aims coalesce. Both are fighting against slavery of the individual, slavery even more of mind than of body; both also are fighting for the freedom of the individual, his right to express himself fully in word and act, within the law. Mr. E. E. Wilson, of the United Aircraft Corporation, said in an address on war production to business men in Boston recently, "The driving force of slavery is compulsion through fear. The guiding light

of freedom is cooperation inspired by hope. Freedom has its foundation in the philosophies of Christianity. Slavery is pagan." Thus simply, a great business leader has the courage, before other business men, to define what we are fighting for, and unconsciously points out why the Church is on the side of democracy. And how could it be anything else, since the Christian religion itself perfectly exemplifies the democratic ideal.

During the course of the years Christianity has made man conscious of his moral responsibility to his fellowmen. The influence has been stronger at certain times than at others. It has always been present. It inspired the political liberalism which, after Christianity had established the principle of the freedom of the individual, inevitably developed from that freedom. This religion-inspired liberalism has made Western culture the moving force in the modern world. If we will submit ourselves today to the moral teachings of the Church, Christian idealism will, in all the turmoil of war and conflicting theories, enable us to maintain the individual freedom without which there is no democracy.

## CHARITY

In submitting during these sad days to the moral teachings of the Church we should select charity as one of the most important because out of charity grows cooperation. We do not need to give up one single tenet of the Catholic faith in order to cooperate with other Christians. On the contrary we can only cooperate enthusiastically out of the fullness of our own faith. And we, as Catholics, can help more than some because one hand is held out to the Roman the other to the Protestant world. We can and must cooperate with both, and this cooperation is far more important than the superficial conformity which, in the minds of many people, denotes Christian unity.

The Christian world is divided into almost countless denominations—many of them filled with error but all, somehow, stemming from the words of Christ. It would seem to be a grand thing to force them all to believe what we believe and to worship as we worship but perhaps the fact that this cannot be brought to pass in anything like the foreseeable future shows that it is not presently within God's purpose. Sometimes the roots of error go very deep, and sometimes, also, the very perfect satisfaction that one group may have because of its own freedom from fault is the deepest error of all. Therefore it seems to me that any violent and premature forcing together of divergent groups is not a holy duty but something quite opposite. Two groups will join in perfect union only when they find that all unconsciously they have been thinking and working together—and then they will wonder why they have imagined themselves so far apart. If we could get rid of the malice and uncharitableness that is in us and seek out the likenesses rather than

the differences, the differences would disappear of themselves. If we are all trying, in our several ways, to carry on the work allotted to us, never stopping to look critically at what others are doing, we shall, without conscious effort, clear away the mists that hide the truth.

Cooperation among Christians should be an all-time duty since only along this road may we hope to achieve unity. Today it is necessary also as an example to the democracies which, like the Churches, are fighting for freedom. We Christians must take the lead in charity and understanding. We citizens of democratic nations can still think and act as free men; only by so thinking and acting collectively shall we maintain our freedom. Internationally the democracies must cooperate and to do this with fullest success they ought to stop all criticism of each other which does not contribute to winning the war. Our common task and our common aim are far too large and far too important to leave any space for misunderstandings. Criticisms made are almost always on minor matters, but they embitter relations in larger matters and do no good to anyone. If we would only stop to think we should realize that we cannot reform our neighbors through bad tempered criticism any more than they could reform us by the same method. And when we start to criticize let us remember that our allies, the British, have been in this war for four years, that they have fought always with decency in spite of the bombing and the agonies which have been inflicted on them, and that they are true and valiant supporters of democracy. Let us remember also the almost intolerable sufferings of the Poles and the Serbians and the brave Norwegians and the rest and be, in consequence, ashamed to criticize.

Now we also are wholeheartedly in the war, and our men are fighting beside their men. We have been very critical of the USSR and I have no more defense to make of Soviet totalitarianism than I have of Nazi totalitarianism—but that is not now the point at issue. The Russians are fighting magnificently against our common enemy and who knows but that this cooperation may bring the Soviets eventually into the great company of Christian democracies. On religious issues we stand closer to the British than to any other nation because we are both members of the great Anglican communion and because both nations permit complete religious freedom. But we must not forget that we are also close to the Orthodox Church and that in Russia the Church still lives in the hearts of the people. We are all joined through the bonds of the Christian faith. We must all work together valiantly under the Law of Nature, which enables men to distinguish between good and evil. We must work together for a post-war Christian and democratic world.

## INDIVIDUAL FREEDOM

The democracy of the future will not be just like the democracy of the past,

\*Part of a talk to the Washington Chapter of the American Church Union at St. Paul's Church, Washington, D. C., February 7, 1943.



and it should not be. It will still be built on individual freedom, which is fundamental, but must eliminate the idea of special privilege for anyone. It will be the same democracy because it will be a development of the original idea of individual freedom, which was the seed of democracy, exactly as the words of Christ were the seed from which, through the centuries, has grown up the body of Christian doctrine under the fostering care of the Church. Through the same centuries democratic society has developed to meet the needs of the hour and the place in exactly the same way that Christian theology has developed. There have been political revolutions which seemed to twist the entire meaning of freedom, just as the Reformation seemed to change the face of Christianity. But as time passes it has become clear that these successive changes have not affected the essence, the fundamentals of either democracy or Christianity. Rather have they strengthened both because they have forced both to engraft

new ideas to meet new issues as well as to fight for the retention of all that was good and true in the old.

Much as we may hate to admit it, the world is better for the French Revolution, just as it is for the Reformation. Perhaps in the same way democracy will eventually be strengthened by the impact of anti-democracy, just as I believe religion will eventually be strengthened by the bitter opposition and persecution of the strange ideologies of the present day. So long as we hold fast to truth we must not fear changes which will better enable us to meet modern world conditions. We know that Christianity is the vital spark of that Western civilization which we are trying to save, that without this spark moral principles would die and the hand of every man would be turned against every other. Surely the overwhelming danger of the present is enough to ensure the coöperation which alone can save freedom and religion, which together summarize civilization, from destruction at the hands of a

brutal force such as the world has never before known.

That is why Cardinal Hinsley in England started the great movement which he called *The Sword of the Spirit*. That is why some of us want to see the same movement go forward in the United States. There is nothing sectarian about the *Sword of the Spirit* and it can be the insignium for Protestants as well as for Catholics. We hope that this movement may help to raise the world conflict above material ends. We enlist in the *Sword of the Spirit* to help guide the spiritual conflict which is as tremendous as the conflict of arms. St. Paul said that we must fight "not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." And, as Cardinal Hinsley said, after quoting these words, "The spirit cannot be enslaved or imprisoned except by its own wilful betrayal. The *Sword of the Spirit* is the Word of God, and the Word of God is more piercing than a two-edged sword."

#### SPIRITUAL TRUTH

We are fighting for freedom but we realize that freedom alone will not save civilization. That can be accomplished only by the creation of an order of society, based on freedom to be sure, but inspired in thought and action by spiritual truth. In other words the *Sword of the Spirit* has as its high aim to prevent the organization of an anti-Christian society such as Germany would institute—to bring this negative end about we must be more than ever earnest in our support of the war effort to insure speedier victory—and, we want also to assist in the organization of a society of free human beings, a society which will operate under God's laws—and to bring this positive result we must be more active than ever after the war is won. We must put on "the girdle of truth" as St. Paul says, and, with the *Sword of the Spirit* in our hands, disseminate as widely as possible those fundamental truths without which western civilization cannot endure. In this manner we shall be struggling for the right kind of Christian unity, one which will inspire the different and inevitably differing nations of the world, just as it will inspire different types of Christians, to the coöperation that rises into common action through common ideals. The only unity that counts is spontaneous and also dynamic.

So the members of the *Sword of the Spirit* look forward to a free world, not free because men will be free to exploit their fellows, not a world dominated by a sullen materialism, but one in which free individuals will be able to use their freedom to think and to work, each according to his own ability and capacity, under the broad and beneficent laws laid down by Christ and developed by His Church through the centuries. We do not look for miracles; we do not expect the nations to conform to a prescribed political pattern any more than we should try to force different religious groups to conform to a prescribed pattern of worship. Rather we shall work for the fullest coöperation between religious groups, as between nations, to maintain that Christian freedom which is the common denominator of all democracies.

## A Chaplain's Apologia

By Chaplain George B. Wood

505th Para. Inf. Regt.

EVER since my seminary days I had affirmed with vigor that I would never be an Army chaplain. I used the same old stock arguments to the effect that I wouldn't prostitute my ministry to urge men into battle, to force them to kill, to glorify war. I knew nothing about the chaplaincy; I had never talked to an army chaplain; I accepted the prevailing sentiment of the day.

And then came Pearl Harbor. Someone suggested that I might be able to do a job as a chaplain. That was a shock to the routine of my daily life, and though I answered no, I was still troubled in mind, and in the course of a few weeks the Holy Spirit led me to change my mind. But not without misgivings! And yet I could not remain behind, when millions of others had no choice. I remember saying to my wife that I would go, in spite of the fact that I would have to do and say things contrary to my conscience, still knowing only the sort of thing related in the book, *Preachers Present Arms*.

The Chaplain's School was my first introduction to the Army, and there I learned some things about the chaplaincy which six months in active service with officers and troops have not proved to be wrong. From my note-book come these two sentences: "The only restraint in preaching is your own good judgment and theological training. You are absolutely free in your preaching." And experience has proven that to be correct! Except to try to meet the situation in which our men find themselves, the general theme and tenor of my preaching has not changed, and never has anyone been critical of the content of my sermons, which is more than I can say of civilian life. In chapel we are not interested in the war spirit; we are interested in souls.

For some time the word "morale" has been lightly tossed about in civilian life. In the Army we do little talking about it,

because we have it. A Colored sergeant once described it thus: "Morale is what makes your legs do what your brain says can't be done," and I have experienced the truth of that definition. Most civilians think of morale-building as being the task of the chaplain, which is distinctly not true. In my note-book, following the sergeant's words, are these from the lecture: "We must add morality to that spirit," and then he goes on: "Our job is to build up morality in the men, based on certain Christian principles, which does not mean military morale." When the Chief of Chaplains was asked if making better fighting men was his primary objective as a chaplain, he answered: "I'm not interested in making better fighting men as such. I'm interested primarily, as are all our chaplains, in making better men. Our job is spiritual. Making men better men will doubtless make them better soldiers or better anything else. But it's libel on the Chaplains' Corps to state that we are merely tools of the war machine. We look farther than this war, and farther than this world. We aim to make men fit to live, fit to die, and fit to live hereafter."

And now I am thinking of my pacifist friends, from whom I have heard not a word since I entered the Army. I frankly now feel that the chaplain is a far greater and more effective witness to the Prince of Peace than the conscientious objector could ever be. The chaplain carries no weapon of any sort. Almost every month the Chief of Chaplains reiterates officially that "chaplains will not be employed as combatants in any manner. It is recognized that this is another battle—the struggle to keep God alive in the hearts of men." The chaplain witnesses for peace, where that witness may cost him his life. The men in uniform know that; they will remember it when they return home.



# Memorials in Wood

By Louis F. Glasier

Director, Ecclesiastical Studio, Black, Starr & Gorham, New York City

**W**HAT are the possibilities for artistic memorials and church interiors under war time conditions? This question has been asked many times recently and will be repeated again and again. Confronted with this problem, one must decide whether or not a suitable memorial or project can be developed under present conditions and also if the money to be spent will be expended wisely and for a reasonably permanent memorial.

The answer is yes. Work can be done now, and artistic creations are possible. The material—wood . . . oak, mahogany, or walnut.

Wood is suitable for almost every use in the church—the altar, reredos, pulpit, lectern, candlesticks, crosses, book-rests, memorial tablets, etc. The price is only limited to artistic tastes.

The old cathedrals of Europe bear glowing testimony to the merits of wood. It is a medium by which a competent designer or craftsman may express himself with a freedom not possible in many other materials. Wood "belongs" with virtually every period and, worked by an understanding craftsman, has unlimited possibilities.

True, woodworking has been made in ordinary and poor craftsmanship and design, but this fault is due to lack of feeling on the part of the designer-craftsman for the material. Here we have the very essence of art, the ability of the designer to understand and appreciate his material and his tools in order to produce the maximum of beauty.

Most pleasing is the great variety of expression obtainable in wood. Form and carving may be simple or rich in detail. Oak, particularly, lends itself to Church work, and richly carved pieces, properly designed, are highly regarded.

Color may be introduced and polychromed effects are beautiful, especially in

the Gothic style. Gold leaf rubbed down to show the texture of the wood is also most pleasing.

The accompanying cuts show the artistic possibilities of wood developed through study and design. The pulpit and parapet rail [see cover] were erected in the U. S. Naval Academy Chapel. The treatment is bold, in keeping with the strong architectural motif of the chapel. The carving is strong and clear cut. The statues of the four evangelists were carved from a free hand sketch, thus being interpreted from the instant of conception to the finished work—as wood.

Frequently statues are modelled in clay, then copied in wood. In this manner, the influence of the clay is evident, whereas the free interpretation gives one a wood carver's conception. This process is truly that of the artist and only the most skilled are capable of this free method.

The carved oak cross illustrated is intended for suspension in the chancel.

Work of this nature requires a sound knowledge of design, a sympathy for religious values, and an understanding of the medium. It should not be entrusted to cabinet shops at bargain prices, but should be turned over to a good craftsman.

## "I Die At Dawn"

*"This moving statement was written by a 22-year-old Dutch youth just before he and his three companions were shot to death on February 27, 1942, by a German firing squad. Their crime was escaping from Holland in an attempt to join the Dutch forces in Britain."*

*At the suggestion of the Netherlands Information Bureau, the remuneration paid for this letter by This Week and the Readers' Digest, where it appeared, has been invested in U. S. War Bonds and is being held in trust by the Dutch government until Holland is liberated, when the money will be turned over to the boy's parents."*

Dear Father:

It is difficult for me to write this letter to you but I have to tell you that the military court has pronounced a very heavy sentence upon us.

Read this letter alone, and then tell Mother carefully.

When I wrote you before on the 14th of February, we already knew that we had been condemned to death. But I could not find the courage to write you this because I didn't want you to go through the same time of tension. An appeal for mercy, sent in our behalf to Paris, was denied, although we thought we stood a good chance because our case was not, after all, a crime.

I do not say a time of fear, for fortunately it hasn't been that. I have been able to pray much, and have the firm conviction that I may look forward to a death in Christ.

In a little while at five o'clock it is going to happen and that is not so terrible. It is, after all, only one moment, and then I shall be with God—no more terrible miseries and the sadness of this earth. Is that, after all, such a dreadful transition?

On the contrary, it is beautiful to be in God's strength. God has told us that He will not forsake us if only we pray to Him for support. I feel so strongly

my nearness to God I am fully prepared to die. I hope that will be a consolation to you.

I know quite well that it is horrible. We are still so young. But God knows that our cause was a just one. I think it is much worse for you than for me because I know that I have confessed all my sins to Him and have become very quiet. Therefore do not mourn, but trust in God and pray for strength.

Mother, dear Mother, let me embrace you. Forgive me any wrong I may have done. Do not cry, darling. Be courageous. You still have children left—unlike Mrs. L. I know that I will see you all again. One last tender kiss from your son Kees.

Father, forgive me, too. Be strong in your belief which I know you have like Mother. Do not mourn, but thank God that we may have the certainty of His grace. Do not say: "Because you are gone, peace can be no joy for us any more," because after all, I gave my life for my country as so many are doing at this time. Give me a firm handshake. God's will be done.

Jan, Bep, El, and Fien—greetings to you all. Be strong and pray to God for fortitude. Believe in Him and He will make everything come right. Be good to Father and Mother. Many kisses from your brother Kees. Greet my little brothers and sisters; maybe they won't understand it so well yet but teach them, too, to believe.

Greet everybody, for the four of us. My sincere thanks for all they ever did for me.

We are courageous. Be the same. They can only take our bodies. Our souls are in God's hands. That should be sufficient consolation.

I am going—until we meet again in a reunion which will be so much happier. May God bless you all.

Have no hate. I die without hatred. God rules everything.

KES.

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OAK CROSS: For a chancel.



## The State of the Nation

STATISTICS can have a religious meaning. Not long ago certain statistics were published, showing that of an estimated national income of \$135,000,000,000 about \$100,000,000,000 would be spent by the federal government during 1943-44 for war purposes. This leaves \$35,000,000,000 to be spent for civilian goods and services, non-war governmental expenditures of all kinds, etc. In other words, there will be considerably less civilian goods produced than last year, or the year before, or the year before that, or the year before that.

These figures would need a good deal of adjustment for a treatise on economics; for example John Jones was a civilian back in 1940, but since he is now a soldier his food and clothing are war goods. Many non-war expenditures can be temporarily eliminated—for roadbuilding, *e.g.*, and new non-essential construction. But the fact remains that we as a nation are taking a cut in our standard of living for the duration of the war.

This simple, unassailable fact tends to be hidden by the fact that many of us—perhaps even most of us—are making more money than before. But the money is misleading. We are all actually poorer, because there are not enough things made for all of us to get everything we would like to have. Hence the necessity of high taxes (they should be even higher than they are), bond buying, rationing, and the slow, steady rise in the cost of living.

Behind the statistics stand the people. Many of them, perhaps, wonder why in all the apparent rush of war prosperity, they aren't getting their slice. Those who realize that, as a nation, we are all bound to be poorer are apparently determined that they themselves shall not be. So it is that farm blocs, labor blocs, and others pull and haul at Congress and the executive, determined to avoid sacrifice for their own group and to lay it upon the shoulders of others.

Yes, statistics can have a religious meaning.

Somehow, we all think that we can fight this war with a minimum of personal sacrifice. We think we can hire other men to do our fighting, and then by pressure upon the government, make still other men do the paying. We overflow

with indignation at labor "absentees"—if we aren't working people. We excoriate the political pressure of the farm bloc—if we aren't farmers. We denounce "fascist-minded" and "profiteering" industrialists—if we aren't business men. In almost every case, we carefully confine ourselves to the sins of other social groups than our own. We place loyalty to our own economic class above our loyalty to the nation—above, indeed, our loyalty to elementary principles of justice and decency.

Particular legislative proposals can be classified as "grabs." But we do not intend to discuss them just now, because to do so would give the impression that we think one group is behaving worse than another. The difficulty is far more basic and more widespread than that. It goes down into the thinking of the vast majority of the men and women who make up this country. When a Congressman has the courage to stand up against that kind of thinking—as Congressman Prentiss Brown did—the interests he has dared to attack see to it that he is not reelected. Mr. Brown has been "taken care of" by being made OPA administrator. But what of his colleagues who remain in Congress? The voters have taught them a lesson that they dare not ignore.

Individually, many of us are capable of making sacrifices—even to life itself. As members of groups, we lack the vision.

AS WE enter into Passiontide, perhaps it is well for us to think of the state of the nation—statistical and otherwise. We are engaged in a national effort which requires a measure of sacrifice from every group. If we are Christians we should not be worrying overmuch about what our group is getting. The question is rather how much we are giving. We cannot continue on our peacetime basis of struggle to win shorter hours, higher wages, higher prices, or any other economic advantage. The least we can do is to withdraw our legislative pressure, and give Congress a chance to frame its laws for the welfare of the nation.

"But if I don't see to it that I get mine, who will?" That question is unanswerable. Who can answer it for the men in Tunisia, New Guinea, Guadalcanal? In the present state of the world, the question is irrelevant. We are all in the same situation as the men who are fighting and dying for us all over the world. If we are over-concerned about our own personal or group well-being, if we fail to understand the total demands made upon farmers, workers, and businessmen, as well as upon soldiers, we are worthy neither to win this war nor to frame the peace for which it is being fought. And, indeed, the social disintegration which inevitably follows upon that attitude of selfishness might not impossibly remove from us any responsibility for the peace.

Group selfishness is as wicked, and as destructive in its effects, as individual selfishness. In time of war, it is more effective than outright sabotage. Let us, therefore, make our greatest efforts as Christians to counteract from within the selfishness of our own groups. Leadership in self-sacrifice can come from no other source. The inflationary policies of farm and labor blocs must be denounced by Christian farmers and Christian working people. Exorbitant profits must be repudiated by Christian businessmen. For the question about "getting mine," we must substitute the question: "How can I help

### Today's Gospel

*Fifth Sunday in Lent*

"IF A MAN keep my saying he shall never see death." If it seems that these words belong more to Easter than to Passion Sunday, we recall that today we enter on that more strict Way of the Cross as we follow to Jerusalem, even to Golgotha with our Lord. These words may well come from Him as a warning that we are to go with Jesus in the way that leads to eternal life, and that on the way, not to be avoided, is the Cross. We must go through death with Jesus in order to enter into life. But He warns us that we must keep His sayings if we would not see death, and as we make our Communion on this Passion Sunday we must pray earnestly that we may hear, understand, and follow every direction of His, that with Him we may not end in death, but go on up into Life.



win the war?" None of us can return to the pre-war standard of living until that is done.

Yes, there is something essentially visionary and impractical about such a proposal. But the blindness with which we are conducting our present internal affairs is even more impractical.

"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." That warning of our Lord's is as cogent now as it was when it was uttered. Do we have ears to hear?

### Three More Gifts

SINCE our last editorial acknowledging gifts to the Church Literature Foundation, three gifts of \$500 each have been made, two of them in the form of pledges to be paid when the need arises. All three donors wish to remain anonymous; but we do want to take this opportunity to thank them for their generosity.

### Employment for Japanese-Americans

RESPONSE to the plea of THE LIVING CHURCH to cooperate with the government in its attempt to relocate the Japanese Americans in civilian life has been forthcoming from our readers in their usual generous manner.

A theological seminary has written for three men—two kitchen men and a gardener. A retired colonel in Washington can use a woman cook; a business office in Milwaukee has applied for a shipping clerk; from Missouri has come a request for a couple to help with house and garden work. Gardeners are wanted in Maine; stenographers and restaurant help are needed in a middle western state. As we go to press a request comes in from another retired army man—also a colonel.

We are pleased that we have had the opportunity to take part in this worthwhile movement. If you have a place for a Japanese-American in your home or office, will you write us about it, so that we may continue to be of service?

## Everyday Religion

### Spiritual Pitfalls in War Time

#### VI. "Using" God

THERE is one salient difference between the great world religions—Mohammedanism, Buddhism, and Christianity—and the multitude of lesser religions: In general, the lesser religions seek to bend the will of a god to his people; but the great religions seek to bend the will of the people to God.

Yet, we Christians are not above using our religion to try to impose our will upon God. Prayers are all too likely to be a series of instructions to God to have the war come out our way, or to have our dear ones spared hardship, suffering, or death. It is rare indeed for us to end our prayers with the idea, "Nevertheless, not my will but Thine be done." The demanding kind of prayer is so inherently foolish that many, many people who mean to be Christian feel that prayer is useless. Even they, however, fall into the same attitude of mind. If the way the world is run is God's way instead of theirs, they feel that God is doing wrong.

It is our American way of thought to be extraordinarily confident in our judgments about right and wrong, and to assume that the common man has expert knowledge about the affairs of nations and the universe. As long as we can find in our heart of hearts a saving humility before the divine plan, we venture to think that God has a soft spot in his heart for our intellectual boldness. But it can go too far. And when we substitute our aims for the will of God, requiring of Him adherence to our purposes, we are likely to be brought up short.

In our churches—and in our private prayers as well—we are praying for victory and a righteous peace. Since we are bending all our efforts to these ends it is only right that we should pray for them too. But we should always keep in mind the fact that our way is not necessarily God's. Earnest Japanese and German Christians are undoubtedly doing the same; they and we must both moderate our demands in terms of God's own will. He won His victory by death on the Cross. Would we be willing to do the same? That is the only kind of victory possible for one of the two sides engaged in this war.

Basically, we must understand, God does not care overmuch whether America, or England, or Japan, or Germany, or any other combatant, as a nation, emerges from this war successful enough to impose its will on other nations. He does care whether justice, mercy, and love shall prevail. But His way of making them prevail does not depend on our arms nor our skill in using them. The power of Rome itself could not keep Christ locked in the tomb. And no matter what nation wins this war, it is equally impotent to set boundaries to His will.

We are not, therefore, doing God a favor when we go to war; though if we do so humbly and penitently, we may well count it as our contribution to His service. If we did not take up arms against iniquity, He would effect His will in other ways. This does not release us from our obligation to serve Him. But we must clearly understand that we are bending our will to His,

to the best of our ability, and not making Him a debtor to us.

When my son was very small, he used to help daddy weed the garden. He had to be given constant instruction and often pulled up some of the flowers with the weeds. It was his spirit of helpfulness rather than his actual contribution to the weeding that made his help acceptable. So it is when we help God.

Like children, we have the right to make whatever judgments we are able to make, and to engage in our enterprises as fully as we can. But we have adult responsibilities to God as well as childlike ones. We must submit our judgments to Him and, so far as in us lies, conform our aims to His purposes. And we must never make the mistake of reversing the process, trying to use Him as an indulgent uncle who can be wheedled against his better judgment. This attitude of mind will drive a wedge between us and Him; and when, for the good of mankind, His will goes against what we have decided He ought to do, we may lose contact with Him entirely.

It is acceptable to ask God for our victory and for our other personal desires. Yet our prayer will go deeper if we pray for the victory of righteousness and the accomplishment of God's will, asking for ourselves only that we may have a part in that great cause. In the Lord's Prayer, we say, "Hallowed be Thy name; Thy kingdom come; Thy will be done"; and only after that do we say, "Give us this day our daily bread."



## NEW YORK

### Grace Chapel to Close

Grace Chapel, on the East Side of New York City, will close on May 2d. Its remaining communicant membership will merge with Grace Church, which established the mission chapel 47 years ago and has supported its work. The chapel buildings will not be used for any purpose, for the present.

In addition to the chapel itself, the property comprises a large parish house, a residence for the vicar, and a large dormitory. For a time, the Church Army enjoyed the hospitality of the dormitory. The whole property is valued at \$450,000. For many years the work of the chapel flourished. Gradually the neighborhood changed. Today it is said to be almost entirely non-Protestant.

The last vicar, the Rev. William B. Sperry, resigned several months ago. Since then, the Rev. John B. Coburn, on the staff of Grace Church, has been in charge. The rector of Grace Church, the Rev. Dr. Louis W. Pitt, has set May 2d as the day when the amalgamation of church and chapel will take place. On that day, the two congregations will worship together in Grace Church.

### Chancel and Altar Dedication

On March 31st Bishop Manning dedicated the newly decorated chancel and altar in the Home for Incurables Chapel, Bronx, New York City.

This altar was rebuilt and beautified by friends of the Rev. Philip Schuyler, chaplain of the hospital from 1927 until the end of 1939 as a tribute to him for devoted service in the Church.

Wilfrid E. Anthony and Robert Robbins created an ornate sanctuary, using polychrome in a daring and original fashion. Christ the King is depicted in crucifix and decorative painting.

The St. Hilda Guild made a canopy of impressive dimensions, and a frontal was imported from England.

The Rev. Fessenden A. Nichols is at present chaplain in the hospital.

### Confirmation

St. Luke's, Convent Ave., New York, which was recently consolidated with St. Martin's, held its first Confirmation since the union on March 28th. Bishop Gilbert, Suffragan of New York, officiated and preached. The class numbered 85. The rector of the two churches is the Rev. Dr. John H. Johnson (Colored).

## LONG ISLAND

### Three Hour Service For the Clergy

Knowing that the clergy so seldom have an opportunity to themselves take part in a Good Friday service, from the pews, Bishop De Wolfe will conduct a three hours service on the Passion for the clergy of the diocese on April 13th. This service will be from noon to 3 P.M. at the Cath-

edral of the Incarnation at Garden City.

Bishop De Wolfe has also compiled and authorized for use in the diocese, a form of service entitled "The Three Hour Service Memorial of the Agony of our Blessed Saviour upon the Cross."

### St. Luke's and St. Matthew's Consolidate

Two of the oldest churches in Brooklyn have been merged. Bishop De Wolfe of Long Island and the standing committee of the diocese having given their approval, the new incorporation papers were signed by the Supreme Court, on March 17th. St. Luke's Church on Clinton Avenue near Fulton Street and the Church of St. Matthew, Tompkins Avenue and McDonough Street, have been combined. The new church will be known as the Church of St. Luke and St. Matthew.

Beginning Sunday, March 21, 1943, services of the combined congregations were held in the edifice of St. Luke's Church on Clinton Avenue.

The Rev. John H. S. Putnam, rector of the Church of St. Matthew for the past nine years, is the new rector of the Church of St. Luke and St. Matthew. He conducted the first services of the merged congregations Sunday, March 21st, at 8:00 and 11:00 A.M.

Dr. Charles O. Banks FAGO, for the past 17 years organist and choirmaster of St. Luke's, will continue in that capacity, directing a choir of 40 men and boys. The boys' choir is an old institution, having been founded in 1887. It conducts an annual choir alumni service each November.

The new vestry includes the following: Wardens, Harold S. Poole, Richard E. Jacobs; vestrymen: Joseph Slipper, Robert R. Roundtree, Frank H. Willake, Eric Arpert, Walter Avery, John G. Bleimeyer, Charles O. Faber, Charles E. Garrison, Alexander Harding Jr., Irving F. Seward, F. W. S. Parr, George W. Stewart, James McKnight, Alfred Cole, John Bose, William Deterling, Joseph B. Hughes, Frederick Gartland.

St. Luke's has completed 100 years of service in the diocese of Long Island, having celebrated its Centennial in April, 1942.

Both churches have been entirely free of all debt and have a substantial endowment to help carry on the enlarged work of the new parish.

The service of institution of the Rev. John H. S. Putnam was conducted by Bishop DeWolfe on April 4th at 11:00 A.M.

## CHICAGO

### CMH Executive to Supervise Case Work at St. Mary's Home

Miss Genrose Gehri, executive secretary of Church Mission of Help in Chicago, has been appointed supervisor of case work for St. Mary's Home, according to announcement by Mrs. George W. Overton, CMH president. Miss Gehri will devote one-third of her time to work at the home.

As case supervisor, Miss Gehri is con-

sultant to the home staff on individual cases and represents the Sisters in contrast with other social agencies, the courts, and other persons or agencies where administrative contact is necessary.

Mrs. Overton pointed out the following benefits expected to result from the new plan: The Sisters will be relieved of the administrative and supervisory responsibilities of the social case work aspect of the work of the Home; the girls will have continuity of service during their dependent years; St. Mary's will share with CMH in the executive's salary; the diocese will benefit by having a coordinated service.

### Catholic Club

The Very Rev. Malcolm D. Maynard, dean of All Saints' Cathedral, Milwaukee, Wis., was the preacher at the March 31st meeting of the Catholic Club of Chicago. The Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, addressed the group on The Sacrament of Penance.

## MASSACHUSETTS

### Bishop Babcock Memorial

A bishop's chair, memorial to the Rt. Rev. Samuel Gavitt Babcock, D.D., Massachusetts' first Suffragan Bishop who died last June, is now in place in the chancel of the Cathedral Church of St. Paul. Designed by Charles Collens, Boston architect, the chair is executed in carved oak, matching in color the rich brown oak of the reredos, and—unusual feature—it carries Bishop Babcock's pectoral cross inset in the back. The use of the cross carries a special interest and is due to the generosity of Mrs. Babcock, the Bishop's widow.

The cross is designed on English Gothic traditions, and in the spirit of the goldsmiths' work of the 13th and 14th centuries. Medallions bearing emblems of the four Evangelists terminate the ends. A fifth medallion at the crux bears the Agnus Dei. The plain upper surface of the arms is illuminated with red enamel. A large amethyst flanked by two pigeon blood rubies marks the centre of the lower arm. The foliated corners of the crux are studded with four diamonds; the body of the cross is of massive gold.

The inscription on the chair is worded: "To the Glory of God and in loving memory of Samuel Gavitt Babcock 1851-1942. First Suffragan Bishop of Massachusetts 1913-1938. Wise in Counsel—Strong in Faith—Loving and Beloved, he fought the good Fight of a Soldier of the Cross."

Dedication by Bishop Sherrill will take place at a later date.

## W. VIRGINIA

### Home Services

In the industrial area around Charleston, W. Va., where the hours of work make it impossible for the Churchpeople to attend the usual Lenten services, the Rev. A. K. Fenton, priest-in-charge, has



worked out a schedule whereby he meets a group in homes. An individual offers his home for each week in Lent, and the service, consisting of the Litany and instruction, is followed by questions and discussion.

This intense and widespread emphasis on Lent is an outgrowth of a teaching mission conducted by the Rev. William H. Dunphy, Ph.D., late in February. The mission was in St. Luke's Church, Charleston, which is the key church in this industrial work.

## NEW JERSEY

### Largest Confirmation Class In Cranford

On Sunday the 11th of April, the Rev. Frank Magill Sherlock, rector of Trinity Church, Cranford, N. J., will present to Bishop Gardner of New Jersey at least 62 and possibly 65 persons prepared to receive Confirmation. It is by far the largest class prepared by any one parish within recent years. When asked how it was done, the rector replied that he did not know, that he had just gone on doing his usual parish work and the candidates had turned up. He said, "People are more Church minded now than I have ever known them to be." He also reported that there had been considerable movement of new families into town and it is evident that a careful consistent following up of all such people has been the spade work to produce this splendid result of which the parish may well be proud.

## HOME FRONT

### Parish House Dancing

Dothan, Ala., has but few places for young people to dance, and the presence of thousands of soldiers has made a curfew necessary for those under 17. As one slight measure to alleviate the situation a parish house club has been organized in the Church of the Nativity, open to all young people, 13 to 19. Every Friday night the parish house is open to them for dancing to phonograph music and for ping pong. Dancing is the big attraction, and the project has the enthusiastic approval of parents and of welfare officials.

Another parish house project is a series of Sunday afternoon musicales, with soldier musicians the performers. The men say they enjoy the opportunity to play and sing for others, and soldiers and civilians are happy to hear them.

### Sketch Club Presents Water Colors to Hospital

The Montgomery Sketch Club, sponsored by the Church of the Holy Comforter, Montgomery, Ala., recently presented to the Post Hospital at Maxwell Field, through the offices of Chaplain William J. Chase, formerly at Post Chapel, 12 water colors to brighten the surgical ward rooms. Chaplain Chase has been transferred to a field in South Carolina, where he is now Post Chaplain.

## TEXAS

### Spiritual Progress

Two churches consecrated and a parish hall dedicated in a period of five weeks is the recent record of Bishop Quin of Texas.

On March 14th Bishop Quin consecrated Trinity Church, Anahuac. A unique feature about this mission church is that it was built entirely by the labor of the warden, E. S. Besson. The Rev. C. Gresham Marmion, rector of St. George's Church, Port Arthur, is priest-in-charge.

Two weeks later, on March 29th, Trinity Church, Marshall, was consecrated. When the Rev. Henry F. Selcer became rector of this parish in 1930, the parish had a debt of \$30,000. In spite of the fact that the rector was absent as an Army chaplain for a number of months, the debt was finally paid and the church consecrated under his fine leadership.

The parish hall of St. Paul's Church, Freeport, was dedicated by Bishop Quin on February 21st. In the midst of a busy area of defense industries, this congregation, under the charge of the Rev. A. Balfour Patterson, was recently made a parish at the diocesan council, meeting in January.

### Brotherhood of St. Andrew

#### Organized at St. Mark's, Houston

On March 22d a chapter of the Brotherhood of St. Andrew was organized at St. Mark's Church, West University Place, Houston, Tex. Of 40 men who heard Vernon A. Swartsfager, field secretary of the Brotherhood, outline the organization and purposes of that group, 19 signified their desire for membership. The chapter will be formally installed on Maundy Thursday.

Thus another step forward has been taken in the history of this young but growing congregation. Three years ago the congregation, under the leadership of the Rev. J. Lawrence Plumley, organized and laid plans for building. A year later, after many vicissitudes including the need of changing the location of the church three times, a beautiful brick church was erected on a spacious lot. At present an annex is being added to the Boy Scout hut on the church grounds, and plans are being made to enlarge the nave of the church to accommodate the large congregations at services.

Officers of the Brotherhood chapter include Harry Davis as director, H. E. del Castillo, the consul for Colombia, vice-director, and John Seybold, secretary-treasurer.

### New Policy For Diocesan Magazine

*The Texas Churchman*, with the March issue, appeared under its new policy for the first time late in the month. Expanded to 16 pages, this publication of the department of promotion of the diocese of Texas carried advertisements and devoted the front page to pictures of the two parish churches of Austin.

The new policy of the monthly diocesan magazine in accepting advertising is designed to make the publication more self-supporting. In this first issue under that

policy, named "The Austin Issue," two full pages of advertising appear, mostly of Austin firms. J. A. Small, the advertising manager, is developing a plan of seeking advertisers from all parts of the diocese.

A most interesting article begins on the Women's Page. "First Lady of the Diocese" tells the story of Mrs. Clinton S. Quin, the Bishop's wife. Beginning, "If there were enough people like Hortense Pilcher Quin, psychiatrists could go out of business entirely," it is a splendidly written tribute.

The Rev. John E. Hines, rector of Christ Church, Houston, and chairman of the department of promotion, is editor of the magazine. The business office has been moved from Bryan to Austin.

### Christian Education Adviser

Miss Myra Dunham, formerly a member of the faculty of Howard College, Birmingham, Ala., came to Trinity Episcopal Church, Houston, Tex., as adviser in Christian Education on February 1st.

Miss Dunham received her B. A. degree from the University of Alabama, her M.A. degree from Columbia University, New York City, and has completed most of her Ph.D. work at Columbia.

## WESTERN NEBRASKA

### Gifts

Announcement has just been made of the gift of a deanery to St. Mark's Pro-Cathedral, Hastings, Neb. This commodious 10-room home, located in one of the city's choice residential districts, is occupied by Dean Nelson L. Chowenhill and family, who recently came to Hastings from Casper, Wyo. The home was the gift of one of St. Mark's generous benefactors, who in the past made possible the installation of many of the interior furnishings of the Cathedral, designed by the late Ralph Adams Cram, architect of the church.

At the 11 o'clock service on March 7th, a complete silver Communion service by Gorham was dedicated to the Pro-Cathedral in memory of Mr. and Mrs. C. B. Wahlquist, a gift from their three children.

## LOS ANGELES

### Bishop Stevens Broadcasts

Bishop Stevens is giving a series of Lenten broadcasts over KMPC on Wednesday evenings. The Church of St. Mary of the Angels, of which the Rev. Dr. Neal Dodd is rector has had a radio installed and will hold regular Wednesday evening services at seven o'clock closing in time to hear the Bishop's broadcasts at eight.

## OLYMPIA

### Army Takes Over Cathedral

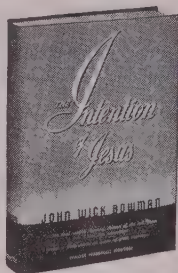
The Army has taken over St. Mark's Cathedral, Seattle, Wash., which is being used for aircraft artillery training classes. The Cathedral was sold at auction three years ago on a mortgage foreclosure.



## RELIGIOUS BOOK CLUB SELECTION FOR APRIL

### The INTENTION of Jesus

By  
**JOHN WICK  
BOWMAN**



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# BOOKS



—ELIZABETH McCracken, Editor—

## The Church in Colonial Education: One Chapter

EDUCATION IN NEW JERSEY: 1630-1871.  
By Nelson R. Burr. Princeton University Press. Pp. 355. \$3.75.

The author of this large and beautifully printed and bound monograph has already written a number of interesting sketches of historical nature about the Episcopal Church in colonial days, and has published a very readable and commendably brief outline of the Church and its long impact upon American life. In the present book, he has made a thorough study of a particular period in American history, and of a particular locality, and he has given us abundant evidence for the contention that the Episcopal Church played a very important, if not almost dominant role among the religious bodies, in developing the educational system of America.

This is not his intention, of course, the work is a strictly scholarly study, with no particular "axe to grind." But in the course of his investigation, the relation of the Christian denominations to the educational system was plainly brought out, and the Episcopal Church seems to have had a very large share in the work, at least in the colony of New Jersey. The S.P.G. was the responsible agent, and although Dr. Burr makes us see that it was sometimes worse than derelict in fulfilling its duties, it did a job of quite remarkable importance.

This volume is one of a series, sponsored by Princeton University, dealing with the early history of New Jersey in many different fields. **W. NORMAN PITTINGER.**

## Good New Books

Annotated by ELIZABETH McCracken

*The books herein listed were selected and the notes made with the help of specialists in the several fields. Similar lists will be published at least once a month henceforth, in response to requests from many readers for such aid in choosing their new books. Reviews of the more important books will appear as usual.*

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION. By Edmund D. Soper. Abingdon-Cokesbury. Pp. 314. \$2.50.

A fine treatment of the reason for Christian missions. The book seeks to answer the questions: What is the function of missions among primitive peoples? What are the motives behind the Christian missionary movement? How does Christianity ap-

proach the non-Christian? How shall missions meet nationalism? How to present the superiority of Christianity over all other religions? The author is assistant professor of the History of Religion in Garrett Biblical Institute. His book is a Religious Book Club selection.

HERITAGE AND DESTINY. By John A. Mackay. Macmillan. Pp. 109. \$1.50.

The theme of this book is that before Christians of today look forward they must look back and lay hands upon their glorious spiritual heritage. Chapter headings are: "The Road to Tomorrow Leads Through Yesterday," "God and Israel," "God and Culture," "God and the Nation." Dr. Mackay is a well-known Scottish theologian and writer.

WHAT IS THE CHURCH DOING? By Henry Pitney Van Dusen. Scribners. Pp. 194. \$1.00.

Dr. Van Dusen writes from the point of view of a theologian who has first-hand knowledge of the mission fields of the world. His book is thus unique. He believes that in order to serve the world effectually the churches must unite, and he sees encouraging signs of reunion. Perhaps he does not see all the difficulties, but his book will inspire all workers for Christian unity.

LITURGY AND PERSONALITY. By Dietrich von Hildebrand. Longmans. Pp. 218. \$2.00.

The purpose of this book is to stress the "personality-building" forces in the Holy Eucharist: (1) through realization that the Eucharist is worship, (2) that it is petition for God's grace, (3) that in the Eucharist man participates in God's life. Dr. Easton will review this book.

THE MEANING OF REPENTANCE. By William D. Chamberlain. Westminster Press. Pp. 238. \$2.00.

A book that will be welcomed by rectors and teachers. Dr. Chamberlain considers repentance primarily from the root-meaning of the word in both Hebrew and Greek, which is "renovation." The chapters of the book comprised the Smyth Lectures delivered at Columbia Theological Seminary in 1941. The author is professor of New Testament Exegesis in Louisville Presbyterian Seminary.

WE STAND WITH CHRIST. By Joseph Clifford Fenton. Bruce. Pp. 463. \$3.75.

This is an important book on Christian apologetics, by the assistant professor of Theology in the Catholic University of America. It is close reading, but both clergy and laity will wish to read it. Dr. Marshall Bowyer Stewart will review this book.

THE HISTORIC CHURCH AND MODERN PACIFISM. By Umphrey Lee. Abingdon-Cokesbury. Pp. 249. \$2.00.

This is a brilliant survey of pacifism from the Gospels to the present time. The

## CHURCH CALENDAR

### April

11. Fifth (Passion) Sunday in Lent.
18. Palm Sunday.
22. Maundy Thursday.
23. Good Friday.
24. Easter Even. (Saturday.)
25. Easter Day.
26. Easter Monday.
27. Easter Tuesday.
30. (Friday.)



## BOOKS

author makes it clear that non-resistance as strategy to gain a point is not pacifism. Pacifism is the belief, followed by practice, that war is irreligious, always and anywhere, and for any purpose. Conscientious objectors are those only who are actuated by this religious conviction. The author does not reveal his own stand.

**OUR FIGHTING FAITH.** By James Bryant Conant. Harvard University Press. Pp. 105. \$1.25.

The second printing of this valuable book. Few men, says the President of Harvard, will fight against heavy odds unless imbued with a living faith in a great cause. That "fighting faith" today is the American ideal of freedom and equality.

**IF THEY DON'T COME BACK.** By H. Adye Prichard. Macmillan. Pp. 177. \$1.25.

A timely book. It seeks to answer the questions of those in sorrow brought upon them by reason of the war. The questions are about the future life; above all, as to whether there is "recognition" between loved ones in the other life. The book is written with tenderness, sympathy, and depth.

**ON BEING A REAL PERSON.** By Harry Emerson Fosdick. Harpers. Pp. 295. \$2.50.

One of the best books of the season. It speaks directly to perplexed men and women, of all sorts and conditions.

**WITH THE MASTER.** By Philippe Vernier. Translated by Edith Lovejoy Pierce. With a foreword by Rufus M. Jones. Fellowship Publications. Pp. 80. 75 cents.

Meditations by a young pastor of a Belgian mission church. He spent 29 months in French prisons, 24 in solitary confinement. Because of the spirit of "perfect joy" in the meditations, the author is being called a modern St. Francis.

**NEW EYES FOR INVISIBLES.** By Rufus M. Jones. Macmillan. \$2.00.

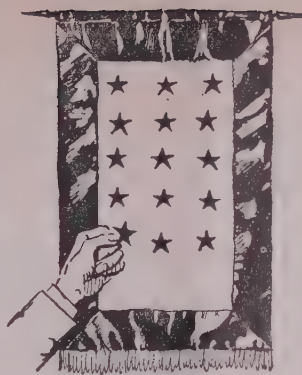
A book that everyone will wish to own, one of Dr. Jones's finest books. Mother Mary Maude will review it.

**THE SCREWTAPE LETTERS.** By C. S. Lewis. Macmillan. Pp. 60. \$1.50.

These letters, written by "a devil in hell" to his "nephew on earth," have aroused great interest. We are the first to note the fact that Dr. Lewis, Fellow of Magdalen College, Oxford, is a well-known mediaevalist, author of the classic story of *courtoisie*, *An Allegory of Love*. *Screwtape Letters* is dedicated to another well-known mediaevalist, J. R. R. Tolkien, one of the editors of *Sir Gawain and the Green Knight*. The "devil" of the letters is the mediaeval devil of the dramas of the Mediaeval Church and the plays which developed therefrom. Dr. Easton is reviewing this book.

**ON THE KING'S HIGHWAY.** By Faith Houghton. Dorrance. Pp. 127. \$1.25.

A good new book for boys and girls. It consists of 12 stories, each one about service to others and the true happiness it brings.



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Trinity Church, Ossining, N. Y.

Here is illustrated the beautiful canopy over the Bethlehem Altar at Trinity Church, Ossining, N. Y., of which the Rev. Donald W. Lloyd is rector. This illustration first appeared on page 8a of the advertising section of the 1943 Annual, in a full-page advertisement for Sireta Mason, church vestments, of 562 Fifth Ave., New York City. A typographical error placed the canopy over the Principal Altar at Trinity Church, rather than the Bethlehem Altar.



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## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Claude N. A. Pooley, Priest

The Rev. Claude N. A. Pooley, assistant to the rector of the Church of the Ascension, Atlantic City, N. J., died in his quarters in the parish hall on March 27th, after a brief illness. He was 68 years old. He had served 40 years in the dioceses of New Jersey, New York, Connecticut, and Vermont.

The Rev. Mr. Pooley was born on the island of St. Helena, where his father served as United States consul to the port of St. Helena. Mr. Pooley was educated in this country at St. Stephen's College from which he graduated in 1900. In 1903 he graduated from General Theological Seminary.

Surviving are a sister, Mrs. J. M. Goller of Freeport, L. I., and two brothers now living in South Africa.

### Robert J. Wilson, Deacon

The Rev. Robert J. Wilson died on Feb. 3d, in Birmingham, Ala. Mr. Wilson was ordered deacon in 1937 by the late Bishop McDowell, and he served in that order until his death. He was born in Halifax, Nova Scotia, June 2, 1867, and served as layreader in the diocese of Alabama from 1908 until 1937. One of his outstanding contributions to the work in the diocese was in preparing *The Inventory of the Church Archives of Alabama*, which was later published by the WPA. He is survived by his wife and several children.

### A. H. Lance

A. H. Lance, long a leader in the industrial, financial, and civic life of Kenosha, Wis., died at his home in Kenosha on March 13th at the age of 80 years.

He was born in 1862 in Winnsboro, S. C., the son of the Rev. Lucine Charles Lance and Georgianna Hasell Lance. His father was for many years rector of St. Matthew's Church, Kenosha. Mr. Lance was a member of the vestry of St. Matthew's Church and had long been senior warden.

He had been associated with the Simmons Company, Kenosha, since he was 19 years old, and rose to the position of vice-president and treasurer. He retired from active service in the company in 1928. In 1918 he headed the Patriots Fund organization in Kenosha, first of its kind in the country.

He is survived by his widow, one son, two daughters, and 10 grandchildren. Funeral services were held at St. Matthew's Church, the Rev. Kenneth D. Martin, rector of the Church, officiating.

### Mrs. Harry Musson

Mrs. Harry Musson, wife of the Rev. Harry S. Musson, for 38 years rector of the Church of the Advent, Louisville, Ky., died in Louisville on March 12th.

For about 35 years Mrs. Musson had served as LIVING CHURCH correspondent for the diocese of Kentucky, which she

claimed made her "the oldest correspondent from the viewpoint of years of service."

Born in Louisville in 1882, Gertrude Wyman Dudley, the daughter of the late Bishop Thomas Underwood Dudley of Kentucky and Mary Elizabeth Aldrich, she was educated in Louisville. She married the Rev. Harry S. Musson of Toronto, Canada in 1904.

Mrs. Musson was prominent in religious and civic activities. She served at times on the diocesan executive council, the Woman's Auxiliary Board, the field department, and as president and board member of the Girls' Friendly Inn. She served on various committees of the Louisville Woman's Club, and was president from 1936 to 1938.

She was a patron of music and the arts. A graduate of Dr. Stubbs Choir School, New York, she long served as choir director of the boys' choir in the Church of the Advent.

Another of her interests was the educational field. For many years she presented the Bishop Dudley Memorial for proficiency in Greek at the University of the South. Together with her husband, who is vice-president of the Trinity College Alumni Association, she was hostess for many years to the clerical alumni of Trinity College, Toronto, at the annual alumni conference.

Mrs. Musson traveled extensively and had a world wide conception of the Church and its work. Often a delegate to the Triennial Convention of the Woman's Auxiliary, she also witnessed the Lambeth Conference of 1930, and attended the sessions of the Anglo Catholic Conference in London in 1934.

For many years the family spent their summers in England and on the continent and the Norwegian countries. In 1935 Mrs. Musson, her husband and son, who is now rector of the Church of the Advent, Louisville, made a trip around the world visiting and seeing much of the Church's work in various foreign fields.

Archbishop Owen, Primate of the Church of England in Canada, commenting on her death, wrote: "My admiration for her character, so sane, so generous, so loving, so wise, was more than admiration, it was reverence, really. . . ."

She is survived by her husband, the Rev. Harry S. Musson; two sons, the Rev. H. Sheppard Musson; and Thomas D. Musson; one brother; two half-sisters; two half-brothers; and two grandchildren.

The Burial Office was read in the Church of the Advent, Louisville, Ky., on March 15th by Bishop Clingman of Kentucky.

### Editor's Comment:

Mrs. Musson, dean of LIVING CHURCH correspondents, was sending in her regular reports before any of the present office staff was connected with the magazine. Her death is a real loss to THE LIVING CHURCH FAMILY, as well as to her many personal friends and fellow workers, with whom we join in confident prayer that her rest may be in peace and her dwelling place in the paradise of God.



## PARISH LIFE

### Movie Actor's Barn Provides Home For Saint Nicholas Congregation

By SIRETA MASON

Saint Nicholas Church, Encino, Calif., will be two years old in July. Coupled with its history is the story of the fortitude and courage of a disabled Army chaplain of World War I, the Rev. Harley Wright Smith, who went to California in 1929 to recover the health and strength he had lost in France.

Saint Nicholas Church had its beginnings in the "Barn," on the estate of Edward Everett Horton, the moving picture actor. It had been used by Mr. Horton as a rainy day play house for his nieces and nephews, but when Fr. Smith started out "without scrip or purse" to find a home for the congregation he was building, he was given permission by the actor's brother to hold services in the "Barn." The Horton family, Presbyterians, were enthusiastic over the proposition and did much to equip the building with chairs, hangings, rugs, and furnishings from the Horton home.

A small capital of contributions for the property and a church building had been started at the time Fr. Smith took his congregation to the barn. The fund was increased during the time services were held there, and two years ago the congregation and Fr. Smith moved to the new mission style church in a two acre plot on Ventura Boulevard in Encino.

Reviewing this experience in the service of the Lord, Fr. Smith writes: Every now and then I go up to Eddie's barn just to recall some of the memories of those days while we were there. To me it was a great adventure for I had been told that I would never recover the strength to engage in service to our Church. I had a hard fight to keep it going during those first days in that barn, but now I am in fine shape and really a new man and have a beautiful church and a happy congregation. It is a miracle."

### Boys

Members of the Junior Brotherhood of Christ Church Cathedral, Louisville, Ky., tried a new project on Ash Wednesday when they conducted an half-hour service at 5:00 P.M. for the benefit of working people. It was conducted only by high school boys, assisted by 10 members of the boy's choir in the Cathedral. Despite the rainy weather and the fact that three services had been conducted earlier in the day at the Cathedral, a congregation of 50 was present.

Several letters were received congratulating the Junior Brotherhood on its skillful conducting of the service. One letter stated that "the service was beautiful and inspiring. I would not have been able to attend Church on Ash Wednesday had it not been for that service." Another letter stated, "I think it a splendid gesture for the young people of the Church to be given the opportunity to serve the Church, and to feel that they are indeed a part of that institution."

for free distribution . . .

### God and the War A British Navy Chaplain's View

By the  
Rev. Edward G. Knapp-Fisher

An 8-page pamphlet, this reprint of an article by the Chaplain of H. M. S. Newcastle, which appeared in **THE LIVING CHURCH** for March 14th, is available free, as long as it lasts, to any priest or active layman who will undertake to distribute the pamphlet among the people of his parish.

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## Memorials For Easter

There is still time, we believe, for discussion regarding those memorials which are to be installed and blessed this coming Easter.

To parish priests we address a word of suggestion, that all known families desirous of memorializing some loved one be immediately contacted and told of some bit of equipment needed in your churches.

To those having in mind the gift of such memorials, be it known that we still have an interesting selection of altar brassware, silverware, credence vessels, and all other useful things necessary to the worship of The Church. But, please, oh, please, stop putting good Christian money into dead memorial tablets and plaques for the wall—and the bloomin' things are highly profitable to us, too—where the money spent doesn't help Our Lord and The Church at all, and only perpetuates some family name. Did it ever occur to you how selfish, after all, such a memorial really is? It doesn't help Our Lord at all; it only takes up room in His Holy Church for no good, practical reason. Let's make our memorials *Living, working* instruments for Our Blessed Lord and His Kingdom here among men. We believe that those memorialized will be the happier for it in Paradise, where the active praise and worship of Our Blessed Lord is their joy and privilege, world without end.

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## EDUCATIONAL

### SEMINARIES

#### Lent Preachers at GTS

The special preachers at Evensong on Mondays in Lent at the General Theological Seminary are being heard by clergy and laity of New York City, as well as by the faculty and students of the Seminary. The complete list is as follows: Ash Wednesday, the Rev. Dr. Milo L. Yates; March 15th, the Rev. Dr. Marshall Bowyer Stewart; March 22d, the Rev. John A. Bell; March 29th, the Very Rev. Dr. Hughell E. W. Fosbroke, Dean of the Seminary; April 5th, the Rev. Theodore P. Ferris; April 12th, the Rev. John H. Keene; April 19th, the Rev. Theodore O. Wedel.

### COLLEGES

#### New College Worker At Syracuse University

Mrs. Walter N. Liddiard of Syracuse, N. Y., has been appointed worker among Episcopal Church students at Syracuse University, and took up her new work April 1st. Up to this time she had been working with the Syracuse Housing Authority, and she had been previously a nurse's aid for the Red Cross, and a Girl Scout counsellor. Mrs. Liddiard was a junior case worker for the Syracuse Department of Welfare from 1937 to 1942. She is a graduate of Keuka College, Keuka, N. Y. Her husband is at present with the American Red Cross in the Hawaiian Islands.

### SECONDARY SCHOOLS

#### Sisters of St. Mary to Withdraw From St. Katherine's School

At the close of the present academic year, the Sisters of Saint Mary, who have been in charge for 41 years of Saint Katherine's School, Davenport, Iowa, a boarding and day school for girls, will withdraw from the school. The Order does not at present have sufficient numbers to carry on the various works they have undertaken.

The school will continue, however, and a new head is being sought to maintain the high academic and intellectual standards, which has been so consistently kept up under the guidance and direction of the Sisters.

#### New Headmistress For St. Margaret's

Mrs. M. B. Craighill, a member of the faculty of St. Catherine's School, Richmond, Va., has accepted the position as headmistress of St. Margaret's School, Tappahannock, Va., effective July 1st. She succeeds Miss Edith Latané, who retires after 17 years of very successful work as headmistress. St. Catherine's and St. Margaret's Schools are both in the diocese of Virginia.

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THE LIVING CHURCH, 744 North  
Fourth Street, Milwaukee, Wisconsin.



(Continued from page 4)

William H. Dunphy, F. H. Hallock, W. F. Whitman, John Richardson, Norman Pittenger, and Leicester Lewis are all still alive and in good health, as far as my information goes, and I think they sound a good deal like scholars. Both lists could be enlarged considerably.

And does Bishop Parsons deny the scholarship of all Roman Catholic and Greek Orthodox students of this subject? Some very eminent names could be given, such as Duchesne, Batiffol, La Grange, etc.

I hope Bishop Parsons does not mean that the scholarship of anyone is automatically disproved, however well established it might have been before, if he has erred so grievously as to differ from Bishop Parsons' opinion on this point. . . .

The truth seems to be that the case is still *sub judice*, and that the evidence for the first 150 years is so scanty and ambiguous that it admits of many plausible reconstructions. With some exceptions, the generalization is true that Catholic scholars come to Catholic conclusions and Protestant scholars to anti-Catholic conclusions, but are unable to agree on what the true history was. That strongly suggests that on one side or the other theological presuppositions are doing detriment to complete objectivity. But it does not tell us on which side. Personally, it seems to me that those most likely to share the presuppositions of the New Testament writers and Apostolic Fathers are the ones least likely to be led astray by their presuppositions. And it is a fact that Catholic presuppositions can be shown, almost to demonstration, to reach back to c. 150 A.D. in the Church as a whole, while Protestant presuppositions cannot be shown to reach

back to an earlier date than the 16th century, except in the case of a few deemed heretics and certainly having no strong and continuous tradition behind them.

So few of our laity know of their own studies what the present state of scholarship is on these matters that it is especially incumbent on those who would influence their votes by appeals to the assured results of scholarship to be scrupulously careful not to overstate the truth, especially in so far as they think it favors their own side of a bitter controversy. I respectfully submit that Bishop Parsons has not even approximated due caution in his statement I am criticising.

The present writer makes no claim to be a scholar, of course. But I have studied this particular issue with exceptional care and thoroughness, to the best of my ability, and as a result I am convinced that the historical case for the Catholic position is, on the whole, in better shape today than at the time the Chicago Quadrilateral was adopted. If anybody who is a scholar is willing to risk his reputation on the contention that modern historical research has invalidated the Catholic position, I will personally undertake to give him some very uncomfortable moments on that issue, and of course I mean in a purely intellectual way. Why not put the matter to the test, Bishop Parsons? That is the safest road to the truth.

In closing, let me say that if some of our Bishops have come to the conclusion that the reasons assigned by Chicago for *insisting* on the episcopate as *essential* are no longer tenable, they ought in all honesty to cease *insisting*. For to impede Christian unity for the sake of what is *not* essential is a high crime. And I know of no other ground than that assigned by Chicago which could make the episcopate *essential*. If we have been wrong, let us be honest enough to admit it. But first let somebody prove that we have been wrong! (Rev.) FELIX L. CIRLOT.  
New York.

## CHANGES

### Appointments Accepted

BARRETT, REV. PRENTISS, ordained deacon on January 10th, has become assistant rector of St. Paul's Church, Albany, N. Y., with address at 79 Jay St., Albany.

BARROW, GORDON HURST, candidate from diocese of Kentucky and graduated at Berkeley Divinity School, to be locum tenens (lay reader) of the Church of Our Saviour, North Platte, Nebr.

BURNISTON, REV. ROBERT W., formerly priest-in-charge of Christ Church, Hackensack, N. J., has become rector of the parish.

CHARLES, REV. JAMES EDWIN, formerly of St. Ignatius' Church, Antioch, Ill., has become vicar of St. Paul's Church, Winslow, Ariz.

CRAIGHILL, REV. G. PEYTON, formerly retired and living at Leesburg, Va., has become rector of Cunningham Chapel Parish, Millwood, Va. New address: Millwood, Va.

ELTING, REV. RICHARD, 3rd, recently ordained deacon, has become curate at St. John's Church, Hartford, Conn. His office address is 679 Farmington Ave., Hartford, Hartford, Conn.

HOLT, REV. HAROLD G., formerly rector of Christ Church, Ottawa, Ill., has become rector of St. Alban's Church, Cleveland Heights, Ohio.

KITTENGER, REV. JOHN R., formerly a chaplain in the U. S. Army, has become rector of St. James' Church, Oskaloosa, Iowa. New address: 312 First Ave., East, Oskaloosa, Iowa.

MEYER, REV. FREDERICK F., formerly rector of Calvary Church, Homer, N. Y.; to be rector of Calvary Church, Brooklyn, N. Y., April 25th. New address: 966 Bushwick Ave., Brooklyn.

SMITH, REV. CLAUDIUS F., formerly retired and living in Richmond, Va., has become priest-in-charge of Our Saviour's Church, Sanston, Richmond, and of the Church of the Messiah, Highland

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WANTED: Earnest Churchman interested in work among men of a City Mission—with some knowledge of lodging and feeding men. Salary to start \$1,800.00, two room apartment, and meals. Reply: Box C-1701, The Living Church, Milwaukee, Wis.

JUNE OPENING for experienced school secretary, one trained not only to take dictation, but to write good letters; capable of meeting public, and willing to carry responsibility without prodding. Year around position offering Christmas vacation and two weeks' summer holiday. Includes room, board and a salary commensurate with training and personality. Attractive opening for one who is not afraid to work. Give age and full details in first letter, and submit photograph. Reply: Box S-1702, The Living Church, Milwaukee, Wis.

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EXPERIENCED organist-choirmaster, boys or mixed voices, good disciplinarian, free after Easter. Excellent record, good references. Expert voice trainer and teacher. Would like to contact church where faithfulness and reliability are appreciated. Reply B-1705, The Living Church, Milwaukee, Wis.

ORGANIST and choirmaster with excellent references, desires position. Well qualified by training and experience, successful in organ and choir work, recitalist, and devout Churchman. Eastern states preferred. Address Box L-1703, The Living Church, Milwaukee, Wis.

PRIEST, single, 41, now serving missions, would like to settle in parish. Has no abilities, rotten preacher. Parish may be Catholic or Evangelical providing it lives up to its "traditions." Reply Box R-1704, The Living Church, Milwaukee, Wis.

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THE LIVING CHURCH

## CLASSIFIED

### ANNOUNCEMENTS

#### Memorials

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Spring, Richmond, Va. His address remains at 2217 Grove Ave., Richmond.

### New Addresses

LITTELL, Rt. Rev. S. HARRINGTON, and Mrs. Littell, formerly of Honolulu, are living at 110 Morningside Drive, New York City.

### Corrections

CARY, Rev. KENNETH WORTHINGTON was ordained deacon by the Rt. Rev. Granville G. Bennett, Suffragan Bishop of Rhode Island, and not by Bishop Perry as reported in our issue of April 4th.

LEWIS, Rev. VICTOR G., was reported incorrectly in the March 7th issue as rector of St. Mark's Church, Jersey City, N. J., since March 1st. It should have been St. Matthew's Church,

Jersey City. His address is 273 Dwight Street, Jersey City.

### Ordinations

#### PRIESTS

ALABAMA—The Rev. RALPH H. CHANNON was ordained priest in Trinity Church, Union Springs, Ala., on March 19th by Bishop Carpenter of Alabama. The Rev. Justice Jones presented the candidate and the Rev. G. R. Madson preached the sermon. The Rev. Messrs. W. B. Lee and P. N. McDonald took part in the laying on of hands. The Rev. Fr. Channon has left his former charge, St. Mark's, Troy, Ala., to become priest-in-charge of the missionary work among the Indians at Gallup, New Mexico.

The Rev. BERTRAM CLEVELAND COOPER was ordained priest on March 24th by Bishop Car-

penter in the Church of the Advent, Birmingham. The Rev. Mr. Cooper was presented by the Rev. John C. Turner, rector of the Advent. The sermon was preached by the Rev. R. Y. Marlow, the Rev. Charles Douglass read the Epistle, and Bishop Clingman of Kentucky read the Gospel. Fr. Cooper will continue as curate at the Church of the Advent, Birmingham.

The Rev. WILLIAM HOSKING was ordained priest on March 25th by Bishop Carpenter in Epiphany Church, Guntersville, Ala. The Rev. R. Y. Marlow preached the sermon and presented the Rev. Mr. Hosking. The Rev. R.R. Claiborne read the Epistle and the Rev. J. L. Oldham read the Litany. Fr. Hosking will continue in charge of Epiphany Church, Guntersville, and St. Luke's, Scottsboro, with address at Scottsboro, Ala.

HARRISBURG—The Rev. F. GRAHAM LUCKEN-



# GO TO CHURCH



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Church of the Advent, 6th Ave. & 20th St. N., Birmingham  
Rev. John C. Turner; Rev. Bertram Cooper, curate  
Sun.: 7:30, 11, & 6, 7:30; Noonday Service: 12:05 daily; Wed. & Saints' Days, H.C. 10:30.

ALBANY—Rt. Rev. George A. Oldham, D.D., Bishop  
St. George's Church, 30 N. Ferry St., Schenectady, N. Y.  
Rev. George F. Bambach, rector  
Sun.: 8 & 11 a.m.; 7:30 p.m.; Daily: 9:30 & 5; Tues. & Thurs., H.C. 10; Wed., 8 p.m.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop  
Christ Church, Binghamton, N. Y.  
Rev. Robert L. Jacoby, rector  
Sun.: 7:30, 9:30 & 11; Weekdays: Mon., Thurs., Sat., 8 a.m.; Noonday Preaching Thurs. 12:05

Grace Church, Church & Davis Sts., Elmira, N. Y.  
Rev. Frederick Henstridge  
Sun.: 8, 11 a.m.; 4:30 p.m. Wed., Fri., Holy Days: 9:30; other services as announced. Confessions Saturdays 7:30 p.m.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.  
Rev. Harold E. Sawyer, Rev. Ernest B. Pugh  
Sun.: 8 H.C.; 9:30 S.S.; 11 H.C. 1st & 3rd; M.P. 2nd, 4th, & 5th; 4:30 Evening Prayer

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop  
St. Thomas Church, E. 22nd Ave. & Dexter St., Denver  
Rev. George H. Prendergast, B.D.  
Sun.: 8 & 11; Wed.: 7:15 & 9:30 a.m., 7:30 p.m.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop  
St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 8, & 11  
All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

ERIE—Rt. Rev. John C. Ward, D.D., Bishop  
St. John's Church, Sharon, Pa.  
Rev. S. C. V. Bowman  
Sun.: 8, 9:30 & 11; Mon. & Thurs., 9:30; Tues. 7 a.m. & 7:30 p.m.; Wed. & Fri., 7:30

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop  
St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles  
Very Rev. F. Eric Bloy, D.D.; Rev. R. M. Key  
Sun.: 8, 9, 11; Weekdays: H.C. 9; Noonday Service 12:05; Midweek E.P. 7 p.m.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop  
St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones  
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's Church, Roland Park, 4700 Roland Ave., Baltimore  
Rev. Richard T. Loring; Rev. A. Ervine Swift  
Sun.: 8, 9:30, 11 & 5; Mon., Wed., Fri., Sat., 7:30; Tues., 6:30; Thurs. 10; Holy Days: 7:30



GRACE CHURCH, UTICA, N. Y.

Grace and St. Peter's Church, Park Ave. & Monument St., Baltimore  
Rev. Reginald Mallett, Rev. G. R. MacAllister, Rev. J. B. Midworth  
Sun.: H.C. 8 and 10; Daily Mass at 7:30

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore  
Rev. Don Frank Fenn, D.D., Rev. Herschel G. Miller, M.A.  
Sun.: 8, 9:30, 11 & daily

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent Mt. Vernon & Brimmer Sts., Boston  
Sun.: 7:30, 8:30, 9:30, 11 & 4; Daily: 7:45; Thurs.: 9:30; Wed. in Lent: 5 & 8 p.m.

All Saints' Church, Dorchester, Peabody Sq., Boston  
Rev. Arthur W. P. Wylie, Rev. J. T. Mueller  
Sun.: Mass 7:30; Ch.Eu. 9:15; High Mass 11; Daily: Mass 7; Mon.: (children) 4:15.

Christ Church, Cambridge  
Rev. Gardiner M. Day  
Sun.: 8, 9, 10, 11:15 & 8; Tues.: 10 a.m.; Wed.: 8:15 a.m. & 8 p.m.; Thurs.: 7:30 a.m.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop  
Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

St. Paul's Church, 309 S. Jackson St., Jackson  
Rev. Howard Harper, Rev. J. R. Scarlett  
Sun.: 8, 11; Wed.: 7:30 p.m.; Thurs.: 10

MILWAUKEE—Rt. Rev. Benj. F. P. Ivins, D.D., Bishop  
All Saints' Cathedral, Juneau & Marshall Sts., Milwaukee, Wis.  
Very Rev. Malcolm D. Maynard, Rev. Ell Creviston  
Sun.: 7:30 & 11 Mass; 9:30 Children's Eucharist; 10 Church School

St. Matthew's Church, Kenosha, Wis.  
Rev. K. D. Martin; Rev. R. E. Dille  
Sun.: 7:30, 8:30; \* 10:45 & 7; Tues.: 8; Wed.: \* Thurs. & Fri.: \* 9  
\*At St. Andrew's Chapel

St. James' Church, Downtown, 833 W. Wisconsin Ave., Milwaukee, Wis.  
Rev. G. Clarence Lund  
Sun.: 8, 11 & 7:30; Thurs.: 10

St. Mark's Church, 2604 N. Hackett Ave., Milwaukee, Wis.  
Rev. Killian Stimpson, D.D.  
Sun.: 8, 9:30, 11; Weekdays: 7:30



**BILL** was ordained priest in St. Paul's Church, Lock Haven, Pa., by Bishop Wyatt-Brown of Harrisburg on March 25th. He was presented by the Rev. Canon Stuart F. Gast and the sermon was preached by the Rev. Howard S. Wilkinson, D.D., of Washington, D.C. The Rev. Mr. Luckenbill is to be rector of St. Paul's Church, Lock Haven, with address at 13 West Water St.

**OHIO**—Bishop Tucker of Ohio ordained the Rev. ERNEST F. EDMUNDS to the priesthood in Christ Church, Warren, on March 28th. The Ven. B. B. C. Lile presented the candidate and the Rev. R. W. Fay preached the sermon. The Rev. Mr. Edmunds is to continue as curate of Christ Church, Warren.

#### DEACONS

**HARRISBURG**—FRANCIS PAUL DAVIS was ordained deacon on March 25th in St. Paul's Church, Lock

Haven, Pa., by Bishop Wyatt-Brown of Harrisburg. The Rev. Dr. Herbert Koepp-Baker presented the candidate and the Rev. Howard S. Wilkinson of Washington, preached the sermon. The Rev. Mr. Davis is to be assistant at St. John's Church, Bellefonte, with address at 12 West Lamb St., Bellefonte, Pa.

**KANSAS**—HOWARD LAURENCE SPENCER was ordained deacon on March 29th in St. James' Church, Wichita, by Bishop Fenner of Kansas. The Rev. Samuel E. West rector of St. James', Wichita, presented the candidate, and the Rev. Samuel E. West jr., of Atchison preached the sermon. The Rev. Mr. Spencer is to be assistant of St. James' Church, Wichita, with address at 3750 E. Douglas Ave., Wichita.

**LOS ANGELES**—PHILIP S. HARRISON and GORDON LYALL were ordained to the diaconate on

Tuesday, March 2nd, by Bishop Stevens in St. John's Church, Los Angeles. The Rev. Dr. George Davidson preached the sermon. Mr. Harris was presented by the Rev. Charles Bailey and Mr. Lyall by his father, the Rev. Alex Lyall.

**OHIO**—LLOYD EDWARD GRESSLE was ordained deacon in Christ Church, Shaker Heights, Ohio, on March 27th by Bishop Tucker of Ohio. He was presented by the Rev. E. G. Mapes and the sermon was preached by the Rev. Dr. Corwin C. Roach. The Rev. Mr. Gressle is to be in charge of St. James' Church, Wooster, Ohio.

**SAN JOAQUIN**—LEON MAXWELL BROWN was ordained deacon on March 17th in St. Paul's Church, Modesto, Calif., by Bishop Sanford, Acting Bishop of San Joaquin. The Rev. Paul Shimmion presented the candidate and the Rev. Edward Birch preached the sermon.



## DURING LENT



**MINNESOTA**—Rt. Rev. Frank A. McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor

Church of St. John the Evangelist, Portland Ave. and Kent St., St. Paul  
Rev. Conrad H. Gesner  
Sun.: 8, 11; Wed.: 9:30 a.m. & 7:45 p.m.

**MISSOURI**—Rt. Rev. William Scarlett, D.D., Bishop

Church of the Holy Communion, 7401 Delmar Ave., St. Louis  
Rev. W. W. S. Hohenschild  
Sun.: 8 & 11; Wed.: 7 & 10:30 a.m. & 7:30 p.m.

**NEBRASKA**—Rt. Rev. Howard R. Brinker, D.D., Bishop

St. Matthew's Church, 24th and Sewell Sts., Lincoln  
Rev. James G. Plankey, S.T.M.  
Sun.: 8 & 11; Weekdays: 7

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

St. Thomas' Church, Mamaroneck  
Rev. Frank Dean Gifford, Ph.D., Rev. C. Avery Mason, S.T.D.  
Sun.: 8, 11; Wed. 8:15 p.m., Thurs. 10 a.m.

Church of the Ascension, Fifth Ave. & 10th St., New York  
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York  
Rev. Geo. Paull T. Sargent, D.D., rector  
Sun.: 8 Holy Communion; 9:30 & 11 Church School; 11 Morning Service and Sermon; 4 p.m. Evensong, Special Music; Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer. Special Lenten Service daily (exc. Sat.) 12:10

Grace Church, Broadway at 10th St., New York  
Rev. Louis W. Pitt, D.D., rector  
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York  
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Dr. S. T. Steele  
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., rector

Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 Victory Service; Holy Communion Wed. 8, Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York  
Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York  
Rev. Roeliff H. Brooks, S.T.D., rector  
Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

**NEWARK**—Rt. Rev. Benjamin M. Washburn, D.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop

Grace Church, Broad & Walnut Sts., Newark, N. J.  
Rev. Charles L. Gomph, S.T.D., Rev. Paul vK. Thomson, S.T.B.  
Sun.: 7:30, 9:30, 11 & 4:30; Weekdays: 7:30

**OHIO**—Rt. Rev. Beverley D. Tucker, D.D., Bishop  
St. Stephen's Church, W. 4th St., East Liverpool, Ohio  
Rev. R. K. Caulk, rector, 218 W. Fourth St.  
Sun.: 7:30 H.C.; 9:30 Church School; 11 M.P. & sermon; 1st Sun. H.C. & sermon 11 a.m.



ST. JOHN THE EVANGELIST,  
ST. PAUL, MINN.

**OKLAHOMA**—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa  
Rev. E. H. Eckel; Rev. J. E. Crosbie; Rev. E. C. Hyde  
Sun.: 7, 8, 9:15, 11 & 5; Weekdays (except Sat.): 12:05; Tues. & Fri. 10; Wed. & Thurs., 7 a.m.

**PENNSYLVANIA**—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Clement's Church, 20th and Cherry Sts., Philadelphia  
Rev. Dr. Franklin Joiner, rector  
Sun.: Mass at 7, 8, 9:15 & 11; Weekdays: 7, 8, & 9:30

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia  
Rev. Frank L. Vernon, D.D., rector  
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

**RHODE ISLAND**—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., rector; Rev. K. W. Cary  
Sun.: 8, 9:30, 11 a.m., 4 p.m.  
Tues. & Fri.: 7:30; Wed., 11; Saints' Days: 7:30 & 11; Fri., Children's Service 4 p.m.

**ROCHESTER**—Rt. Rev. Bartel H. Reinheimer, D.D., Bishop

Christ Church, Rochester, N. Y.  
Rev. Donald H. Gratiot, Rev. Knight W. Dunkerley  
Sun.: 8 & 11 a.m.; Tues., Thurs.: 10:30; Wed., Thurs., Fri.: 7:45 a.m.  
Mon. thru Fri.: 12:05-12:30, visiting preachers

**SOUTH FLORIDA**—Rt. Rev. John Durham Wing, D.D., Bishop

St. Andrew's Church, Tampa, Fla.  
Rev. Martin J. Bram, rector; Morton O. Nace, executive secretary  
Sun.: 7:30, 11 & 5; Wed., 7:30; Thurs., 7:30

**WASHINGTON**—Rt. Rev. James E. Freeman, D.D., Bishop

St. Agnes' Church, 46 Que St., N. W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30  
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.

St. Paul's Church, Rock Creek Parish, Rock Creek Church Rd. & Webster St., N. W., Washington, D. C.

Rev. Charles W. Wood, rector  
Sun.: 8, 9:30 & 11; Wed.: 9:30 a.m. & 8 p.m.

**WESTERN MICHIGAN**—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.  
Rev. Dr. A. Gordon Fowkes, Rev. Wm. W. Reed  
Sun.: 8, 9:30, 11 & 5:30; Daily at various hours



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